

# Gay Community News

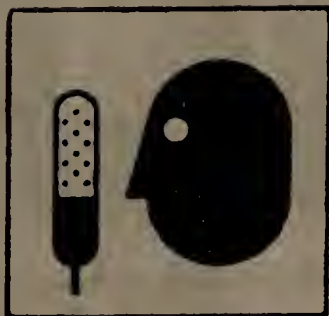
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THE GAY WEEKLY 50¢

APRIL 7, 1979



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**Meg Christian and Ginny Berson**  
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**Inmate describes prison life.**



**Massachusetts lawmakers hear**  
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# Gay Community News

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April 7, 1979

## Hearing Held for Mass. Bills

By Jil Clark

BOSTON — The Massachusetts Joint Legislative Commerce and Labor Committee held a public hearing on March 27 on House Bill 2527, the "General Discrimination Bill." As an amendment of the General Laws, H2527 would authorize the Massachusetts Commission Against Discrimination to protect homosexual men and women in the areas of employment, housing, and obtaining credit. This would be accomplished by adding the words "affectional or sexual preference" to the list of grounds on which it is illegal to discriminate in the private sector; currently, these include race, religion, sex, age, marital status.

### Gay Rights Legislation

House Bill 2527 is the last of three "gay rights" bills to be given hearings on Beacon Hill this year. The first, H2650, proposes to protect homosexual women and men from employment discrimination in the public sector. Rep. Barney Frank is now holding this "Public Service Bill" in committee until late April in order to give pro-gay lobbyists time to garner support among House members before the bill is heard by that body. Two years ago, when the bill emerged from committee and was passed by the Senate, it was the House that blocked its passage into law.

The second "gay rights" bill, H5498, was given a hearing by the Judiciary Committee two weeks ago (see *GCN* Vol. 6 No. 34). H5498, the "Consenting Adults Act," would eliminate legal penalties for sexual relations between consenting adults in private. Though it has been heard in committee several times over a period of six years, it has never reached the floor of either legislative chamber and is not expected to do so this year.

### The Hearing

At the hearing for H2527 about a dozen people, most of whom are affiliated with a gay, feminist or public health organization, testified in support of the bill's passage; two opposed it.

In support of the bill, Robin MacCormack, special assistant to Mayor Kevin White, spoke first. "This amendment of the General Laws would assure that certain basic rights could not be abrogated on account of affectional or sexual preferences, . . ." said MacCormack. "Unlike many that legislatures consider, this bill does not seek to destroy or belittle, to deprive or deny. . . . Rather it seeks to build, to protect, and to elevate. . . ."

In speaking for the Gay Business Association (GBA), Linda Carford asserted that many, if not most, gay persons are invisibly integrated into the business community, where they are making vital contributions to our economy. In her words, "We

represent a cross-section of the Boston business community." Carford also voiced the GBA's feeling that ". . . it is unfortunate that . . . many [gay] persons are punished for the overt actions [of a few]."

Support for H2527 was next proffered by Susan Rosen, executive director of the Homophile Community Health Service, a state-licensed clinic which has provided psychotherapy to nearly 3,000 gay men and lesbians over the past eight years. Rosen cited sociological studies which indicate that "gay employees typically fear that they would be fired or passed over for raises or promotions should their homosexuality become known . . . and the workers whose homosexuality is known are indeed in lower paying, lower status positions than those whose homosexuality is kept a secret." Rosen concluded that passage of H2527 would help to eliminate "both perceived and actual discrimination experienced by gay women and men, who compose 10% of the work force in the Commonwealth."

Also present to support passage of H2527 was the Massachusetts Chapter of the National Organization for Women (NOW). "As feminists and humanitarians, we demand civil rights for all people," proclaimed their spokeswoman, Elizabeth Dunn.

Before testifying, David Gearheart, secretary of the Massachusetts Caucus for Gay Legislation (MCGL), distributed copies of a list of 121 *Fortune 500* businesses that allegedly "do not discriminate on the basis of sexual orientation." Gearheart, in addressing the committee, cited the existence of these non-discrimination policies as proof of the existence of employment discrimination against lesbians and gay men.

Gearheart also circulated copies of a letter he had received from the White House in which a Presidential aide wrote that, ". . . at a time when the President is placing a great emphasis on human rights, it would surely be inconsistent not to place the same value on these rights here at home. . . . The President . . . favors the end of discrimination, harassment and abuse of all our citizens."

Support for the passage of the bill also came from the American Nurses' Association; gay organizations at the University of Massachusetts; Anne McGuire, coordinator of MCGL; Brenda Coleman of the North Shore Gay Alliance; Robert Wheatley, director of the Unitarian Universalist Gay Caucus; and several unaffiliated persons. One supporter advised the committee to pass H2527 because, ". . . if you don't pass it, we're going to be back here [demanding] welfare. . . . Without the protection of the law, gay people can't keep their jobs."

### Opposition

In opposition to the bill, Representative Phillip Shea from Lowell stated emphatically that it is "not needed . . . it won't accomplish anything for the citizenry of this Commonwealth . . . [because] there is, in my opinion, no discrimination against someone 'gay' in housing or employment. . . ." Shea testified that "Representatives Noble and Frank stated very clearly back in October 1977 [when the bill last appeared in the Legislature] that they couldn't give me any concrete examples of discrimination [against gay people]."

Shea assured the committee members and the 30-to-40 lesbians and gay men present that "I happen to know a few guys and girls who are gay . . . Elaine Noble, for example, is a fine individual. . . . And I don't care if someone wants to climb a tree and hang there; if they're happy doing that, let them do it. Let them do their thing. . . ."

"My personal feelings [about gay people] are irrelevant . . . but," continued Shea, "my constituents don't want me down here publicly condoning this behavior. . . . I'm not for legislation which will make this Commonwealth a mecca for homosexuality. Let them stay in San Francisco."

"Contrary to their literature, the time is not right [for gay rights legislation]," pronounced Shea. "It hasn't been right for the past 2000 years and hopefully it won't be right for the next 2000."

Several of the gay persons present countered Shea's contention that systematic employment and housing discrimination against gays does not exist. One man who had received two purple hearts and a bronze star while serving as a medic in Viet Nam told us that he had been dishonorably discharged "for loving a man" and had been unable to get a job for over six years as a result.

Wheatley challenged Shea's belief that his constituents don't support "gay rights" legislation. "Representative Shea has a constituency of 37,500 . . . yet he says that he knows only a few homosexuals," recalled Wheatley. He hypothesized that Shea knows many many more because, ". . . according to the statistics, at least 3,750 of his constituents must be gay."

After the hearing, Shea — who led the 1977 debate against the anti-discrimination bill and who claims to owe his re-election to that position — talked with MCGL coordinator Ann Maguire. He said that he could be convinced to vote in support of the gay rights legislation if she could produce one individual who was discriminated against because of his or her sexual preference.

PSP spokesperson Victor Lopez-Tosado told *GCN*: "The anti-gay movement has been using gays as scapegoats to divide the working class. It is very important for the struggle of homosexuals in Puerto Rico and abroad that a major socialist party has come out on their side. This is a historical resolution also because the party is mainly organized in a Latin American country where oppression, as a result of machismo, etc., to homosexuals is very common."

jobs, and in public, cultural and political life. Further, it calls for recognition of gay people's rights as citizens and individuals. The congress emphatically condemned persecution and discrimination based on individuals' sexual preference.

The PSP, which goes to elections in Puerto Rico every four years, is the first party there to publicly come out in favor of homosexual rights. In the United States, the party is organized in major Puerto Rican communities.



Protesters march against BPL arrests, April 1, 1978

## BPL Arrests: A Year Later

### NEWS COMMENTARY

By David Brill

BOSTON — This month marks the first anniversary of the two-week "crackdown" on alleged gay male cruising at the Boston Public Library which resulted in the arrests of 105 men. The court statistics are striking: more than one-third of the men pleaded no contest to the charges of "open and gross lewdness" (at the urging of the arresting officers, most of them said), while of those cases that ultimately went to trial, approximately 40% resulted in findings of *not guilty*. Some civil suits for false arrest are in the offing.

The library arrests constituted the most blatant assault upon the rights of the gay community by the Boston Police Department during the last two decades. Men were arrested for smiling at the young plainclothes officer, for saying they were gay, and sometimes for doing nothing. City officials, prodded by Rep. Barney Frank, have since largely admitted that the mass arrests could have been preceded by less drastic measures to curtail that cruising which was offensive.

But the effects of the library arrests are still being felt. The charge of "open and gross lewdness" is a felony in Massachusetts and every man arrested on that charge has his photograph and fingerprints on file with the Boston Police and with the FBI in Washington. The existence of such records can and has been a barrier to men who wish to obtain a job that requires bonding (such as working in a bank). In addition, the photographs of every man arrested are kept in the District Four "mugshot book" alongside pictures of rapists and muggers.

That these men should be punished so severely for so long is even more incredulous when one considers that out of the 105 library defendants, only *one* was found guilty outright, and that was a charge of prostitution (a misdemeanor, not a felony — a significant difference), and that was overturned on appeal. The other non-acquittals were "continued without a finding" at Boston Municipal Court, which, in legal parlance, means that the judge decided to postpone a decision for that period of time (six months or a year, usually). If the defendant has no record, this is a frequent result, and if he gets into no trouble during that time, the case is dismissed. This was the result in almost every case.

The records, fingerprints and photos, however, are still on file. While some of the defendants were indeed engaging in public sexual activity, and should therefore expect the police to keep some sort of records, many of them were not. The large number of "not guilty" findings — rarities at BMC — attests to this. The judges clearly felt that the alleged offenses did not warrant lifetime records.

Two of the library defendants currently have a suit in Boston Municipal Court to force the Boston Police Department to resolve this conflict and expunge all the records of their arrests. If their suit is successful, it could pave the way for a case-by-case review of similar arrests.

The charge of "open and gross lewdness" has marked each defendant as a sex criminal. All types of public officials have had arrest records on other matters: Former Sen. Frank Mastrocola of Everett (marijuana), Sen. Chet Atkins of Concord (anti-war demonstrations), former Superior Court Chief Justice Robert Bonin (disorderly conduct as a teenager). Those records did not impede their ascension to public office, but it is doubtful whether they could have entered public life with a "sex crime" in their closet.

In a memorandum in support of the expungement motion. Atty. John Ward argues that the retention of his clients' records "is and will be of great harm to them." He continues, "This harm, both actual and potential, must be weighed against the interests of the police in keeping and maintaining these records."

Ward questions what value a permanent record of their arrests will have for law enforcement purposes, and he notes that the disposition of "continued without a finding" is often "the equivalent of a prediction against the recidivism of the defendants." He contends that the "sealing" of their records, a method provided under the state's Criminal Offender Record Information (CORI) law, is inadequate because such records are available to law enforcement agencies just about everywhere if the need for such information is justified.

The Boston Police Department filed its own memorandum in opposition to Ward's. Beverly Veseleny, who is both an attorney and a police officer in the Bureau of Investigative Services under Supt. John F. Doyle, argues that

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# News Notes

## upstate ny lesbian conference

NEW YORK — "Lesbian Reality" is the theme of the Fifth Annual New York State Lesbian Conference, to be held Friday through Sunday, April 20-22, in Binghamton, NY, hosted by The Lesbian Switchboard of the Binghamton Women's Center, the Harpur Lesbian Alliance, and HERIZON Women's Social Club.

The conference workshops will be held on Saturday afternoon at the State University of New York at Binghamton, and will explore issues in business, health, sexuality, parenting, community building, and lifestyles. Workshop leaders from all over the state will facilitate discussions.

There will be live entertainment on both Friday and Saturday nights of the weekend. The opening night dance at HERIZON will feature "Boltwood Rose" women's band, and Therese Edell will perform in concert on Saturday at SUNY-Binghamton.

The conference will end with a Sunday Brunch and Poetry Reading by the Women's Writers Center of Cazenovia, NY at HERIZON.

Registration for the entire conference, excluding meals and housing, is \$8.

Complete details about the conference may be obtained by writing to The Lesbian Switchboard, c/o Women's Center, PO Box 354, Binghamton, NY 13902 or by calling 607-722-3629. Pre-registration is recommended for all, and is required if childcare or housing arrangements need to be made, by April 11.

## "women and social justice"

CAMBRIDGE — "Women and Social Justice" is the theme of a conference to be sponsored by the Association of Black Radcliffe Women, the Democratic Socialist Organizing Committee and the Radcliffe Union of Students on April 7 and 8 at the Harvard Science Center.

Saturday speakers will include Debra Meier, National Vice-Chairperson of the Democratic Socialist Organizing Committee; Jo Freeman, author of *The Politics of Women's Liberation*; Barbara Ehrenreich, author of *For Her Own Good*; Ruth Messinger, a New York City councilwoman; and Naomi Baden.

Also on Saturday, workshops or talks will be given on such themes as "Socialist Feminist Theory," "Women and Violence," "Third World Women in the U.S.," "Women and the Labor Movement," "Reproductive Rights," "The New Right," and (women only) "The Gay, Lesbian and Feminist Movements."

Sunday's workshops will center around some of the following themes: "Women and Economics," "Women's Studies," and (men only) "Women's Movement and Human Liberation." The films "Babies and Banners," "Union Maids," and "We Will Not Be Beaten" will be shown at 7:30 and 9:30 on Friday or Saturday or both.

Registration will take place from 9 to 10 am on Saturday and Sunday; a donation of \$3 is suggested. Daycare will be provided. For more information, call (617) 426-3951.

## march on washington

BOSTON — The Massachusetts Coalition for the Lesbian and Gay People's March on Washington will be holding its statewide meeting on Saturday, May 5, from 9 am to 5 pm at the Arlington Street Church in Boston. The daylong meeting will include open planning sessions, caucus times, committee formation, and a report on the national conference held in February in Philadelphia. Speakers will include Sarah Van Arsdale and Eric Rofes, national delegates from the northeast region of the country. Statewide delegates to the next nationwide conference will be elected at this meeting. A registration fee of \$5 is requested, and people are asked to pre-register whenever possible by sending a check made out to "March on Washington" to GCN, Box 20, 22 Bromfield St., Boston, MA 02108. The coalition does not, at this time, have a phone, so mail any questions to this same address. All organizations throughout Massachusetts are asked to send representatives to this meeting.

A planning meeting for the conference will be held in Boston, on Mon., April 23, at 7:30 pm, at the GCN office; all people interested in helping to organize the conference should attend. Another planning meeting for Western Massachusetts will be held at 3 pm on Sat., April 7, at the Student Union at U. Mass, Amherst. For room number and additional information, call Kevin at the People's Gay Alliance, 413-545-0154. An organizational meeting for the Cape area is currently being planned.

## democratic delegates elected

BOSTON — Rep. Barney Frank, Robin MacCormack, Mead Irwin, and Little City Hall Manager Fred Betzner were among those residents of Back Bay and Beacon Hill elected last week as delegates from the Ward 5 Democratic Committee. They will join other delegates from across Massachusetts at the Democratic State Convention in May.

## new gay studies quarterly appears

NEW YORK — The New York Chapter of the Gay Academic Union has announced the publication of the first issue of *Gay Books Bulletin*, which will concentrate primarily — though not exclusively — on critical reviews of books.

In addition to the reviews, *Gay Books Bulletin* features columns presenting research in progress and requests for collaboration. The new journal will not limit its attention to North America, but will actively seek out foreign reviews and reports as well.

It is also undertaking to play a special role in helping to forge an information and support network among gay scholars, in pursuance of the goals of its parent organization, the Gay Academic Union, which is engaged in a tenacious and multifaceted effort to record and spread the truth about homosexuality.

*Gay Books Bulletin* may be obtained from GAU-NY at Box 480, Lenox Hill Station, New York, NY 10021, at \$10 per year (\$15 for institutions).

## jewish lesbians to publish

BOSTON — Five Jewish lesbians from the Boston area are seeking material from other Jewish lesbians for publication in an anthology called *Shepn Koyech*. They would especially like political analyses, photos, graphics, short stories, songs and interviews. Submissions may be in any language, but should be accompanied by an English translation if written in other languages.

More information may be obtained from *Shepn Koyech*, Box 6050, Boston, MA 02209. Submission may also be sent to this address, but should be accompanied by a stamped, self-addressed envelope if you wish material to be returned. Deadline for submissions is June 1, 1979.

## ny woman named to civil rights unit

NEW YORK — Barbara Levy, Executive Director of the Lambda Legal Defense and Education Fund, has been appointed to the position of Assistant Attorney General for the State of New York in the Civil Rights Unit. Levy has been Lambda's Director since February, 1978, and was previously associated with the Women's Rights Project of the ACLU.

"As a feminist and civil libertarian, I am looking forward to the challenges posed by my new position," commented Levy. "It will give me the opportunity to explore, through litigation and the development of legislation, expanded avenues for achieving a just and equitable society."

The Lambda Legal Defense and Education Fund seeks to eliminate discrimination against lesbians and gay men through education and litigation. A search committee has been formed to select a new Executive Director. Resumes may be submitted to Lambda Legal Defense and Education Fund, 22 East 40 St., New York, NY 10016.

## switchboard seeks women volunteers

NEW YORK — The Gay Switchboard of New York is seeking more women volunteers to staff the phones due to the increased numbers of calls from women in the gay community.

Volunteers are given an orientation training program on how to handle the various types of calls received: information, crisis, business or professional referrals, rap, etc.

There are three shifts per day, every day of the week, from 3 to 6 pm, from 6 to 9, and from 9 to midnight. The Gay Switchboard is centrally located in mid-town Manhattan for convenient transportation to all parts of the city.

Women who are interested in volunteering are asked to call the Gay Switchboard at 212-777-1800 and leave their names and phone numbers. Paula Bender, coordinator of the women volunteer recruitment program, or another woman volunteer will return the call and make an appointment to interview the new volunteer.

## abortion and the military

WASHINGTON, DC — According to the Associated Press, Pentagon officials say abortion restrictions imposed by Congress last year are causing hardships in the military and could undermine its effectiveness if an increasing number of service-women have babies. The officials say the curtailment of federally funded abortions is forcing some lower-ranking enlisted personnel to borrow money and go on leave to have their pregnancies terminated.

The abortion issue was discussed last week in statements submitted to the Senate Armed Services Manpower Subcommittee by the surgeon general of the Air Force and the Navy. The Pentagon says it is not seeking any modification or lifting of restrictions on abortion, however.

## surviving the holocaust

SACRAMENTO, CA — A Sacramento gay researcher is searching for the remaining survivors of the Nazi holocaust against gay people.

The Nazi government of Germany incarcerated and murdered thousands of gay people. Captured Nazi documents were micro-filmed by the U.S. General Services Administration. They tell of the existence of the death penalty for gay people, and record several mass executions — in isolated cases.

Jok Church, a free-lance writer and former radio news director, is collecting the verbal histories of camp survivors. Church says "verbal histories offer a first-hand account of these events. They add the dimension of humanity to the documentation process."

Church would like to contact survivors. The histories can be collected anonymously. A resume from Church with letters of reference is available on request.

Gay people who survived the camps can contact Church by writing to him at 4908 13th Avenue, Sacramento, California 95820; or by calling (916) 457-3412.

## new group forms in south

COLUMBIA, S.C. — A new gay community organization, Lambda Alliance, has been formed in Columbia, South Carolina.

The purpose of Lambda Alliance "is to develop a supportive community among individuals who believe in the right of self-determination with regard to lifestyle and sexual orientation; to provide an open forum for the airing of views regarding homosexual life; to advocate the rights of homosexuals in concert with the human rights of all people; and to organize social activities for members of Lambda Alliance and the community."

Three working communities of the Alliance help develop a feeling of self-worth and self-esteem within the capital city metropolitan area's gay community. These are the Program Committee, the Social Committee, and the Community Resources Committee.

Activities of the organization have included discussion groups, volleyball games, picnics, cookouts, and a Christmas party. Meetings are held twice each month; and the topics such as lesbian-gay men relationships, the gay and religion, gay health, and dealing with parents have been discussed. Guest speakers are also invited. The organization also puts out a twice monthly gay information newsletter.

For information, contact P.O. Box 50582, Columbia, S.C. 29250.

## man arrested in david strong murder

BOSTON — Boston Police last week charged a New York man with the murder of 29-year old David Strong of Boston, who was found stabbed to death on Nov. 28, 1976, in his apartment on Clarendon Street, South End. David Dickson, 23, (also known as David Bruno) of Featherbed Lane, Bronx, confessed to the killing while being questioned by New York authorities on other charges.

Boston Police Det. Sgt. Francis A. O'Mara told GCN that Dickson admitted meeting Strong at the Higgins Pub on Chandler Street and accompanying him to his apartment, where a fight subsequently ensued and Dickson stabbed Strong several times in the chest, neck, and stomach. The suspect also admitted pawning the television set which belonged to the victim, who was a well-known gay real estate agent in the South End. (See GCN, Vol. 4, No. 23)

With a murder warrant obtained from Boston Municipal Court, detectives from the Suffolk County District Attorney's office are expected to return Dickson to Boston this week for arraignment.



# NYC Hosts Second Man/Boy Conference

By Harold Pickett

NEW YORK CITY — Over 150 people met on Saturday, March 24, for a day-long conference sponsored by the New York chapter of the North American Man/Boy Love Association (NAMBLA). The conference, held at the Church of the Beloved Disciple, was the second such meeting since the group's formation last December in Boston at "the first such conference in American history," sponsored by the Boston/Boise Committee.

The conference here was invitation and not open to the general public, whether gay or straight. However, various lesbian and gay groups in the New York City area were invited to send one or two representatives to the conference "because of the importance of this subject to the broader lesbian and gay community and because of the significance of the new organizing efforts of men and boys involved in sexual and other relationships to fight against their oppression."

Invited groups were asked to send representatives "who have either a supportive attitude or an open mind on the subject. We are not afraid of a frank exchange of views; indeed, we welcome it. However, we are not interested in exposing our participants to hostility and bigotry from others in the lesbian and gay community."

In a pre-conference invitation letter, the organizers stated that "a new sense of solidarity and mutual support is developing among man/boy lovers. We think this is good, and hope that our second conference will deepen this trend. We also hope to deepen and enrich the discussion now underway in the broader lesbian and gay community. Our two main aims at this conference are to spur the further organization of men and boys to lend each other support and to fight for our

freedom, and to exchange views with the lesbian and gay community and to raise consciousness on the subject of man/boy love."

Cliff Bossert, a representative of Gay Youth, stated that he knew of "no gay youth who were ever forced to have sex" by an older person in his own sexual life "all the seduction was done by me." He said that "The Coalition for Lesbian and Gay Rights won't ratify full rights for gay youth. All the logic and reason flies out the window, the same as with Anita Bryant and the right wing."

Tom Reeves of the Boston/Boise Committee cited the "evil values of capitalist and male hierarchical society" in "treating youth as property." "Humans," he said, "belong to themselves, including their bodies, from ages zero to one hundred." Reeves said that "sex, not Judaeo-Christian love, is at the center of what we're talking about" and "sex has the power to rip the structures of this society to pieces." The man/boy love movement "is part of an attempt to make our relationships radical and to carry this over into the rest of society."

One 14-year-old speaker said he didn't feel as shy with an older person. "They understand our lack of experience." He felt older people can offer youth "more advice and direction." At the conclusion of his talk, he said "I wish it wasn't always the boy's decision to make all the first moves, but I guess it can't be helped until the age of consent laws are abolished."

David Thorstad, a well-known writer and member of the Coalition for Lesbian and Gay Rights, said, "It is morally wrong and politically foolish for the gay movement not to support the rights of gay youth." He noted that society has devalued female sexuality, which "may be why many women are so opposed" to

pederasty. "There's an anti-sexual strain running through much of the women's movement. Women must listen to men's experiences before rushing into judgment." Just as men have listened to and learned from women regarding sexism, "it is time for women to learn from men" about this issue. Thorstad said that many of the same arguments are used against man/boy lovers now "as were used against the early gay movement."

Ron Gold, a member of the National Gay Task Force, stressed the quality of love in any relationship, as opposed to just concentrating on sex. Gold said the issue should be approached from "the point of the rights of children. Children are, not independent people." He felt it is "possibly hard" to have a relationship "between people who are unequal." However, "it is stupid not to talk about children because the world is talking about children."

Aner Canderario, another representative of Gay Youth, said that after superficial symbols are removed, "we are left with respect which young people can give to adults" in a relationship. He referred to gay youth as "a weapon" to use in gaining gay rights from society when young people are allowed to speak in their own defense. He described Gay Youth of New York as "one of the most vocal and visible of the militant activist groups" and said that their participation in numerous actions with many other groups has "proved ourselves as responsible and capable" people.

Charley Shively of *Fag Rag* discussed the issues of force, S and M, and violence, mentioning that it is often said that "sex makes us violent, but sex is inverse to violence and brings us away from it." He stressed that exploration

discretion."

Foundas says that the police department has expunged records many times in the past "but only when the facts warrant it." He said it is done on a case-by-case basis, as the exception and not the rule — even when the defendant has been found not guilty — because "recidivism is a fact of life." If they get caught again, he contends, the judge has a right to know if it is their second arrest.

The problem for the gay men is that even though their cases were ultimately dismissed, the National Criminal Information Center (NCIC) computer in Washington retains the arrest information sent by Boston. Foundas says that Boston has a "reciprocal agreement" with the FBI to exchange such information. A gay man who recently moved from Boston to California was denied a professional license in that state as a result of an NCIC check that revealed an arrest (but no conviction) for "open and gross lewdness" in Boston several years before.

A case-by-case review of the arrests is totally acceptable to Ward — anything to expunge records of men whose "crime" may have been nothing more than winking at Officer Angelo Terrizzi, the young officer who made half the arrests. (Terrizzi gained a lot of unfavorable publicity for himself following the arrests and has since become one of the most unpopular police officers at District Four, sources report.)

In the meantime, dozens of gay men will continue to serve life sentences for crimes that they were never truly convicted of. The ball is now in Judge Burnham's court, and Ward promises an appeal, regardless of who wins.



Cliff Bossert (L.) and Mark Moffet of Gay Youth of N.Y.

of "the meaning of dependence, independence, interdependence, slavery and mastery" must continue.

One professor stated that the Gay Academic Union "is on record as supporting this conference. The professor presented a slide series of ancient Greek sculpture and vase painting demonstrating "the evidence of boy love" at that time.

Sidney Smith, a black artist, showed slides of his own professional work from the series of books that he has done.

Another slide exhibit covered the photography of young male nudes from the 1880s until the present.

After the conclusion of the panels, an organizational caucus of some 50 people met to discuss and plan future NAMBLA events. An executive committee of about 10 people was formed, and a meeting, open to all members, will be held in New York City in May.

## Atlanta Fumes over Gay Parents

ATLANTA, GA — *Atlanta* magazine is drawing some heavy criticism from this city's business community, the Chamber of Commerce, and from Norman Shavin, former editor of *Atlanta* and now chief editorial consultant to *Peachtree* magazine, which is *Atlanta's* chief competitor.

The controversy centers around the cover story in the March issue of *Atlanta*, a piece about "growing up with homosexual parents" written by Maxine Rock. Shavin has labelled the story "smut," saying, "There's more to talk about than social groups, homosexuals, etc. We want to get rid of some of the smut [and] show a constructive, positive image of Atlanta."

According to Gil Robison of the First Tuesday Democratic Association, Shavin is very much interested in the idea of "selling" the city of Atlanta, in much the same way as Tom Hamall, the executive director of the Chamber of Commerce.

Robison told *GCN* that *Atlanta* was the official publication of the Atlanta Chamber of Commerce until its sale 15 months ago to Communication Channels, Inc, a major Atlanta-based publishing concern. After the sale, Shavin was replaced by the current editor, Larry Woods, who says, "Sure, we want to entertain. Sure, we support business. But we've got to have balance . . . and we also want to make people think. For the first time, people are talking about the magazine."

One of the people talking about it is Tom Hamall, who has threatened to withdraw the Chamber's 6,000 subscriptions to *Atlanta*, which its members receive at the special rate of \$5 per year (as opposed to the usual subscription rate of \$12). The Chamber of Commerce is bound by a contract

At that meeting a statement of purpose will be discussed and drafted, and a statement will be sent to the National March on Washington Committee stating that NAMBLA will endorse the march if they will reinstate the original Gay Youth Caucus demand to repeal the age of consent.

David Thorstad, drafted to a position on the Executive Committee, was basically very pleased with the conference. He said, "There were rumors of disruption by our enemies and we became a little paranoid, but there were no hitches and all the activities were successful." He said the membership mailing list has grown to over 400 and that NAMBLA "is definitely a group that's going somewhere." He added, "It's a victory anytime when you feel so threatened and can still pull off a conference like this. It encourages more and more boy-lovers to come out."

to continue buying 6,000 issues each month until November, but Hamall is threatening not to renew the contract at that time. Sales to Chamber members represent 15% of *Atlanta's* total circulation.

Maxine Rock, whose story, "A Very Private Torment," is at the heart of the matter, was quoted in the *Atlanta Gazette* as saying, "I don't know any gay people myself." Nonetheless, she spoke with many lesbian mothers, gay fathers, and their children, and concludes that "gays who are also parents tend to opt for anonymity in order to protect their children. Their fears are overwhelming — there's a lot at stake. It may be that Atlanta, where about 10% of the population is gay, is more hospitable to homosexuals than other cities in the Southeast. Even so, they hide."

Tom Hamall contends that *Atlanta* will continue to run pieces which might generate controversy, in spite of some complaints that Rock's piece was "obscene and gross."

Gil Robison told *GCN* that Atlanta's gay and lesbian community is aware of the current controversy, but that "so far it's been mostly a media event." Response to Rock's story has been largely positive, and there are unconfirmed reports of a possible boycott of *Peachtree* magazine by lesbians and gay men in the Atlanta area.

In the meantime, *Peachtree*, referred to by some in the South as "the *After Dark* of the Hookworm Belt," continues, under Shavin's direction, in its attempts "to talk about people who are contributing to the growth of the city." As for stories such as Maxine Rock's, Shavin says, "Personally, I don't care to read about such things."

## B.P.L. Arrests

Continued from Page 1  
the facts of the library cases do not warrant the expungement of the records. She argues that the case against one defendant was continued without a finding for six months and then dismissed. She notes there was adequate defense counsel and no police errors at the trial.

The police brief states that "the creation and preservation of records is a proper exercise of the police commissioner's statutory grant of power to provide all 'needful rules and regulations for the efficiency' of the police department of Boston." Legislative intent, the department contends, does not support the extreme measure of expungement; "sealing" of the records is both proper and protective of the defendant's and the department's interests.

Both Ward and Veseleny cite a 1978 Supreme Judicial Court case to support their argument. In that case, the Boston Police Department filed suit against Dorchester District Court Judge Herbert Tucker to prevent him from ordering expungement of a defendant's record. The SJC upheld the right of Tucker to order expungement.

Ward says that the Tucker case proves that the Boston Municipal Court has the authority to order expungement when one considers the "assumptions underlying the utility of the records," i.e., the potential harm to the gay men. Veseleny, however, says the Tucker decision described such police records as having an "important law enforcement purpose" and established exceptions for expungement that the library defendants have failed to meet.

Ward has an advantage over Veseleny in that the case has been assigned to BMC Judge Margaret Burnham, one of the newest members of the court, whose past clients have included Angela Davis and Ella Ellison. During her law practice, Burnham probably had more experience with police-harassed clients than any judge in the state. The Boston Police Patrolmen's Association vigorously lobbied the Executive Council not to confirm her nomination by Gov. Michael Dukakis.

But Burnham is proceeding cautiously on this case. Thankfully, she did not reject the expungement motion out of hand, but neither did she accept it immediately. (At 35, Burnham has many years left to her career and is clearly anxious not to err on so sensitive an issue so early.) She is now interested in holding an evidentiary hearing, one in which the facts of the specific library arrests would be explained, to determine whether the records should be expunged. Ward interprets this as "a good sign."

Much of Veseleny's argument hinges on the fact that the defendants were charged with the felony of "open and gross lewdness" (when they could have been charged with misdemeanors such as disorderly conduct, indecent exposure, or soliciting). Nicholas Foundas, the Boston Police Department legal advisor who co-signed Veseleny's memorandum, told *GCN* that misdemeanor arrests do not normally require fingerprints and photographs to be taken, and the FBI is usually not involved. Foundas acknowledged that whether to arrest the men on either the felony or misdemeanor charge was "a matter of police



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News

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for the record

Dear GCN:

In your March 10 edition, there is an interview with Elaine Noble in which she distorts some of the activities of the Mass. Caucus for Gay Legislation which occurred in late 1977. As one of the 1977 co-coordinators, I am responding to set the record straight.

For the record, the Mass. Caucus for Gay Legislation never regretted in any manner having asked then-Rep. Noble to oppose the amended version of the 1977 civil service bill.

The amendment offered by the House, following three days of debate, would have excluded from protections contained in the original bill people employed in a variety of public service jobs, including members of police and fire departments, and people employed in state institutions for the retarded. The exclusionary amendment had been proposed by opponents of gay rights as a means to cripple the effect of the original measure.

Although the temptation existed to accept a watered-down bill, MCGL felt obliged to oppose the amended version, following much discussion, for three reasons primarily: (1) accepting any exclusions to gay rights protections would have been tantamount to an admission that gay people were inherently unfit for certain jobs; (2) had the exclusions been enacted, statutory job discrimination would have been promulgated where none existed otherwise; and (3) the acceptance of the amended version may well have established a dangerous precedent, i.e. gays would have acquiesced to statutory job discrimination.

The decision to oppose the compromise amendment followed discussions and consultations with numerous activists and community leaders. Those involved in the decision in one way or another were Patricia Hanratty, the then-chair of the Mass. Women's Political Caucus; lawyer Kathryn Triantafillou; bar manager Jack Rubin; Bruce Voeller of the National Gay Task Force; members of the NOW Lesbian Task Force; Harold Challenor, lobby coordinator for MCGL; myself and others.

In virtually every case, opposition to the exclusionary amendment was firm and based on the reasons outlined. Once the decision to oppose the amendment was taken, MCGL's position was solid. MCGL regarded the amended version of the bill as an offer of merely a token victory. Support for the amended bill would have been, in effect, a capitulation to the pressures of opponents. MCGL never felt that the decision "was a mistake," and statements to the contrary are misrepresentations.

On another matter, Noble's claim that 150 House members had not been lobbied is less than truthful. Most members had been directly lobbied, either by constituents or MCGL lobbyists. Communication problems did exist, at times, between the day-to-day lobby coordinator, Harold Challenor, and some MCGL lobbyists. But there was little doubt that most House members had been contacted.

It is unfortunate that the only criticisms Noble could offer of the 1977 effort had to be so destructive and obviously self-serving. Constructive criticisms are always welcome. Anything less is specious and insulting to the numerous people involved in the 1977 lobbying effort.

Joe Martin  
Former Co-Coordinator  
Mass. Caucus for Gay Legislation  
Cambridge, MA

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misunderstanding

To the Editor:

There has been a misunderstanding in the community due to the Elaine Noble interview which ran a few weeks ago. I would like to clear this up.

Perhaps I should clarify my role as the sole liaison to the lesbian and gay community. To do this effectively I need a lot of help from women and men in the community as well as people in the Administration, such as Elaine, other department heads, commissioners, etc. I view Elaine's role as one of support and as a resource. Her years of experience in government and in the community are invaluable.

Concerning my role in the upcoming mayoral campaign, I have made no decision about my position, and have no plans to address the issue at least until the full array of candidates have declared their intentions.

I view my role as one of public service. It is understandable but regrettable that a liaison post such as mine would be received with some cynicism. I hope that this explanation of these two concerns about my role will resolve the issue and further hope that they are now clear in the community, so that we can put them behind us and proceed with the job at hand.

Sincerely,  
Robin MacCormack  
Special Assistant to the Mayor  
City Hall, Boston, MA

de toqueville

Dear GCN:

Probably the best analyst of American society was the Frenchman Alexis de Tocqueville. Almost 150 years ago (1831-32) he spent nine months in America and later wrote his renowned *Democracy in America*. One of Tocqueville's major concerns was the problem of tyranny of the majority in the United States. Reading over some of his comments I am absolutely amazed at how relevant they remain today, especially with regard to the situation of gay Americans. I would like to quote a passage that is almost frightening in its truthfulness. When discussing the power of the majority, Tocqueville wrote:

Fetters and headmen were the coarse instruments which tyranny formerly employed. . . . Under the absolute sway of one man, the body was attacked in order to subdue the soul. . . . Such is not the course adopted by tyranny in democratic republics; there the body is left free, and the soul is enslaved. The master no longer says, "You shall think as I do, or you shall die"; but he says, "You are free to think differently from me, and to retain your life, your property, and all that you possess; but you are henceforth a stranger among your people. You may retain your civil rights, but they will be useless to you, for you will never be chosen by your fellow-citizens, if you solicit their votes; and they will affect to scorn you, if you ask for their esteem. You will remain among men, but you will be deprived of the rights of mankind. Your fellow-creatures will shun like an impure being; and even those who believe in your innocence will abandon you, lest they should be shunned in their turn. Go in peace! I have given you your life, but it is an existence worse than death."

Only a few weeks ago New Jersey state senator Joseph Maressa confirmed the degree to which Tocqueville was correct in his analysis. An article in GCN on February 10, 1979, quoted Maressa as saying, "I never intended to put anyone in jail, break into anyone's bedroom or break down any doors. It's not the homosexual's fault he's homosexual. I just want a stigma attached. I don't want them accepted." Such remarks may shock and offend us, but Tocqueville would hardly be surprised!

Sincerely,  
Louis Piccarello  
Cambridge, MA

quotable

Dear GCN,

I am currently preparing a book of quotations, and would appreciate hearing from readers of GCN who may have favorite quotations to share on such universal topics as peace, love, sex, freedom, justice, nature, friendship, equality — really any "words of wisdom" that you may find appealing or significant or humorous. Please indicate source (author, title, edition, page number, etc.). Sorry, your quotations cannot be acknowledged or returned but your assistance is sincerely appreciated.

Yours truly,  
Allen Young  
RFD2  
Orange, MA 01364

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and doubled-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108

clarification

Dear GCN:

I want to thank Cindy Stein for her article/ interview with me. I certainly enjoyed the rapport with Ms. Stein and found the article to be quite detailed.

However, the interview was conducted with phones ringing and many interruptions. Therefore Ms. Stein had to turn the tape recorder off and on many times throughout our conversation. Perhaps it was because of these interruptions that my references to Mel King became fuzzy. The woman I referred to as "Doris" is Representative Doris Bunte, not Mel's spouse, whose name is Joyce.

Again, I want to thank the *Gay Community News* for the opportunity to let your readers know what I am doing on the city level and a special thank you to Cindy Stein for her patience and openness.

Sincerely,  
Elaine Noble  
Office of the Mayor  
Boston, MA

dade county

Dear GCN,

I am here in Barbados, finishing my book on the whole experience since 1976. It is called "Gay Means Happy, By Anita's Best Friend." And I wanted to write you and thank you for Tommi Avicoli's Feb. 3 article on Alan, Melodie and I, in Round 11 in Dade County. It was one of the best articles done about our efforts, but I would like to make a few corrections.

1. Transperience Center is in Miami at (305) 443-4096, should anyone be planning to visit.
2. I was a co-founder of the Dade County Coalition For The Humanistic Rights of Gays, then left to form the Miami Victory Campaign; The Coalition then changed its name to: Dade County Coalition for Human Rights.
3. The illegal cancellation of Transperience's C.E.T.A. grant was the first act of discrimination by the Bryant forces after the repeal election of June 7, 1977, and stands as a major example of the 'witchhunt' besides the referenda in St. Paul, Wichita, Eugene, Calif., and Seattle, and then Dade County, again.
4. The \$20,000 Miami Victory collected took four months, and not two days to collect.
5. I referred to 5,000 yrs. of church oppression, not 500,000 yrs.
6. My mother did vote the correct way 'against', but only after I had reminded her, twice that morning.
7. The statistics for the 1977 and 1978 campaigns:  
Us: Miami Victory Campaign, Coalition in 1977: 92,212 votes or 31% of the vote.  
Anita got over 208,000 votes or 69% of the vote.  
MVC—\$20,000.  
Coalition—\$400,000.  
Anita—\$150,000.  
1978 Campaign: Full Equality Committee (Kunst, Rockway, Moorehead) on a \$3900 total budget, got 140,259 votes or 42% of the vote, up 48,047 votes and 11% from '77.  
Anita got slightly over 194,000 votes or 58%, while spending over \$50,000 trying to stop us. She dropped 15,000 votes from '77. In addition her margin of victory over us was only 54,000 votes vs. 110,000 in '77. We had dropped her in that category by over 60%.

M'Lady is quite vulnerable and we are quite certain that she will be beaten completely in 1980.

8. I want to correct that fact that we didn't have any support in 1978 from the Gay community. In fact if it wasn't for the enlightened Jack Campbell helping us, financially and morally, 1978 couldn't have happened, to present us with this new opportunity for 1980. I want to publicly acknowledge his efforts that really made the difference this time.

9. Finally, we are calling the 1980 campaign: "EQUALITY ERA," and want to urge everyone who reads your publication to sit down and write us a check at P.O. Box 1976, Miami Beach, Fla. 33139. Dade County reversing itself after three years, where it all began and doing it right in the middle of the Presidential Primary, is an opportunity we cannot afford not to take advantage of, because we can and will win if we have the backing of the community. Our Victory will be Everyone's Victory, so please invest in this freedom campaign.

With Joy and Love in the Struggle to be myself.  
Bob Kunst  
Barbados



# Speaking Out

## NGTF, the Movement, and All of Us

By Nancy Walker

I was disturbed to see in John Mehrling's "Speaking Out" article, "NGTF, Political Change and Oklahomosexuals" (*GCN*, #34, March 24, p. 5) one more instance of *ad hominem* argument, gratuitous vilification of the majority of American gays, and the kind of quasi-thinking that goes far toward polarizing gays and nowhere toward achieving the reasonable goals of gay liberation from which *all* gays (closeted and open, rich and poor, male and female) could draw some measure of relief.

Mehrling says that he has "been heavily involved in gay movement work . . . for over two years." Bruce Voeller and Jean O'Leary have been involved in it for around 10 years. Though the value of a person's work should not necessarily be determined by length of time, if duration were a useful yardstick, Bruce and Jean would have time in their favor.

Mehrling describes what took place at an NGTF benefit in Oklahoma City as "an exemplar of what gay liberationists might term the David B. Goodstein I-just-happen-to-be-queer (but-everything-else-is-just-fine) lifestyle." He obviously has a narrow view of "gay liberationists" and would not admit to that august group anyone like Mr. Goodstein. Mehrling's movement would be a very limited movement, indeed. But *his* movement is not *the* movement, and *his* movement should not be confused with *the* movement, which, if it is to succeed, must be able to encompass all gays interested in freedom and equality.

With a few notable exceptions like the National Gay Task Force (NGTF) the public's attention is all too often focused on the less conservative, more flamboyant elements of the gay community, so some of the more conservative elements begin to think there really is no place for them in the movement. This has the very natural effect of driving them further into their closets *with* their money and influence.

The majority of gays in this country, like the majority of straights, are middle class. They have a stake in the existing order. They have jobs *and* responsibilities. They are individuals, some selfish by nature, some generous; some with good self-images, some with poor ones. There is no genuine common denominator for gays, so "I just happen to be queer," is probably the only statement that every gay could make. Beyond that, all our paths diverge. Some would say, "I just happen to be queer; wanna fight?"; others, "I just happen to be queer; wanna fuck?"; still others, "I just happen to be queer, and I feel oppressed by the whole sex-negative society in which I live. I want to burn it down, and start from the beginning — with me and my friends running the show," ETC. The variations are endless. And the concept of *variation* is good. It may be our only hope. Diversity is not evil. Conformity, conformity imposed by force or innuendo, by straights *or* gays, is evil. It is a straightjacket, a muzzle, a set of shackles, and it is horribly dehumanizing.

The larger society in which gays live has placed a demand on us to conform to its sexual patterns, i.e., it has required us to be straight. Since we cannot *be* straight, many gays have opted to *seem* straight — and there you have the closet.

In 1969 (not, as those of us who know history realize, the beginning of the fight for gay rights) an incident at the Stonewall Inn in New York City kicked off the ongoing series of events that we today call "gay liberation." The time was ripe for liberation efforts of all kinds. Women and blacks, as well as gays, saw their best chance so far, in this country, to strike out for true equality, and, whether Mehrling wishes to acknowledge it or not, great inroads have been made — *within the existing societal structures*. Had our nation as a whole been as repressive as Mehrling suggests, the gay movement would not have been allowed to get off the ground. There would have been no NGTF, no GAA or GPU (in New York, Oklahoma, or anywhere else), and none of the benefits that have accrued because of them.

There is no convincing argument presented in Mehrling's piece. Never does he quote the NGTF speakers or in any way demonstrate that what they said was "reinforcing of closetry, power politics, myopia and naivete." What Mehrling does show is his own naivete by not understanding how the process of social change in this country really works, and his myopia of failing to see the virtues of any view of gay liberation other than his own.

Since Mehrling never quotes anything, it is impossible to accept his claim that what Bruce or Jean said "reinforced closetry." As for "power politics," that is the proper arena for political battles, I should think, and I *hope*, for once, some of the power is on our side.

According to Mehrling:

To become fully aware of our plight and then seek our liberation; this process threatens to destroy our elaborately embellished ship of state. Thereafter it would be clear that *radical* personal, political and social change is the *sine qua non* for any kind of meaningful life. This is the last thing people accustomed to privilege, status, the *Wall Street Journal*, organized religion, Democratic/Republican politics, and money want to be confronted with.

Voeller knows this. O'Leary knows this. . . . Their lives epitomize that very desperate quest for respectability other authenticity, abstraction over substance and vicariousness over engagement . . . (Italics are mine.)

Mehrling makes such definite statements — as if he were handing down the tablets of the law from on high. He manages to damn just about everyone. The radical way (as interpreted by Mehrling) is the *only* way, the *sine qua non*, no less, for *any kind of* meaningful life. Can you imagine the world as created and directed by Mehrling? If we disagreed with him, would we all be executed or just locked up for our transgressions? What's really tragic is that the kind of *seemingly* intelligent nonsense written by Mehrling is given credence by some who are not badly-intentioned, but badly-instructed and unable to think clearly enough to see that what Mehrling and others like him are selling is death to our hopes for freedom. Not all radicals think like Mehrling. Some of them know that there are people of other persuasions in heaven.

Mehrling is not pleased with either the kind of progress the movement has made or the speed with which progress has been achieved. He seems to be calling for revolution which, if it is a *real* revolution like the French Fiasco, would simply be a bloody switch, with the oppressed and the oppressors changing places. Hardly a humane solution. But then, why be humane to anyone who has two shirts?

If revolutionary and total change is what Mehrling would like NGTF to stand for, he is very, very myopic and naive. We would all, being human, *like* to have what we want now, if not yesterday. But those of us who understand how politics works are willing to labor over the long haul for something we believe in. First we try to identify the problem, and then we try to identify the most efficient means of solving it. We decide upon our priorities and we work to accomplish them. It is devilishly hard to make such determinations for as diverse a population as all the gays in this country. We must make our own decisions as individuals, and we should not feel *coerced* into opting for one solution over another. It is not for the person who has no stake in a society to tell those who do, that they should wish to destroy

that society for the sake of those who don't give a damn about it. That makes no sense, and it will not get support in any case.

Often gay anarchists and revolutionaries (radicals if you will) are so loud and vehement that they frighten and turn off not only the homophobic straight society, but huge segment of the gay population as well. Since they realized that the gays who get turned off are the ones with money and power, it occurred to some extremists that they should make common cause with the vast numbers of middle class, middle-of-the-roads. So they joined NGTF, which obviously sees the problem of gay liberation not as a struggle to uproot or destroy society, but as an attempt to achieve equal status with straights within society. It is naive to suppose that NGTF leaders are unaware of the other evils in society. But it is a matter of priorities, of putting first things first. If you bite off more than you can chew, you'll choke. So you set reasonable goals, like gay rights bills, and you try to accomplish them. You do a media blitz. You produce gay publications and forge links among gays, informing them of what is happening in the world that affects them. You fund research projects so that the psychological profile of gays is proven to be essentially no different from that of straights. You put pressure on the American Psychiatric Association so that after generations of being labeled "sick," gays are no longer forced to bear that stigma. NGTF has had a hand in such endeavors. It has seen the necessity for concentrating energy on making headway in Washington, understanding that working on the state and local level is simply too exhausting of money and human resources, and really achieves too little in relation to the cost. Blacks could never have achieved civil rights if they had wasted their energies at the local level. Only with change in federal law will gays get equal rights.

Equal rights in a society fraught with evil may not be enough. Surely, it is not enough. But something has to come first. First you get your rights, and then you fight for whatever other causes touch you the most. The March of Dimes was originally concerned only with fighting polio. It was not unaware of other worthy charitable efforts, but polio was its province. When polio was conquered, the March of Dimes took on birth defects.

It is preposterous to condemn NGTF because it has placed equal rights under the law at the head of its list of priorities. Once that enormous goal is attained, there will be other priorities. The fight for true personal and group liberation is never-ending. No matter how much is gained, there is always more to be gained.

I met Bruce Voeller on the sidewalks of Greenwich Village in 1971 while he was handing out flyers asking people to vote for a gay rights bill in New York City. He had long, wild, wind-blown hair, kept in check by a headband. He was dressed like a hippie. When I saw Jean O'Leary for the first time (also in Greenwich Village in 1971), she was speaking in vehemently radical and anti-male terms at a GAA meeting. These two individuals surely knew what the score was then, and they later decided to put their energy and effort into NGTF because they had learned something about common goals and how to achieve them. By the way, *strategy* says nothing about what is in a person's heart, nor does dress indicate political identity.

Jean and Bruce are not "NGTF types" (whatever *that* is supposed to mean. NGTF is *not* homogenous) as Mehrling says with pejorative implications, nor do "their lives epitomize that very desperate quest for respectability over authenticity, abstraction over substance, vicariousness over engagement." There is nothing inauthentic about respectability. It is just as real as rudeness or poor taste and comes very naturally to some people. Jean and Bruce have accomplished a great deal that is of substance. They have fully engaged the enemy in a long-drawn-out battle. They are canny, movement-wise people who care, and their work needs no apology. Their *lives*, no one has any right to pass judgment on.

What kind of liberation is Mehrling interested in when he so blatantly degrades people of "privilege" as if it were a crime to succeed? I submit that what NGTF does is infinitely more meaningful than put-down phrases meant to intimidate (which they can't) the very people in this society without whose support no liberation movement can prevail. Without people "accustomed to privilege, status, the *Wall Street Journal*, organized religion, Democratic/Republican politics and money," we, as a movement, go nowhere, achieve nothing but whistling in the wind.

Mehrling's grouping the above attributes together makes them seem as if they were a cluster common to some group. In actuality these characteristics are found in various arrangements within any segment of the gay population, except, of course, by implication, in Mehrling and his "fellow-travellers." There are many poor, disenfranchised people who are devoutly religious, for instance. Anyone can read the *Wall Street Journal*. It is a very useful publication analyzing many major political and economic issues, and its value is certainly not restricted to the rich. If people "accustomed to privilege" had not supported the black civil rights movement, blacks would still be sitting in the back of the bus. If people "accustomed to privilege" had not listened to gays, there would still be a total media blackout, and we would still be officially "sick." The power structure could never have been forced to grant women the vote. Those "accustomed to privilege" had to cooperate in passing the amendment that gave women the ballot.

Human beings are impelled to action in many ways. Their consciences may move them. They may be motivated by enlightened self-interest. They may see profit in making a deal. In any case, we gain nothing from the establishment by threat or insult. We gain whatever we gain by getting the public and the lawmakers of the land to listen to us.

We need the support of privileged gays who can give money, time and expertise to the movement, thereby helping all of us to approach the larger society, get its attention and eventually its consent to our legitimate demands.

If we threaten or ask for what ordinary citizens consider outrageous concessions, doors will be closed in our faces. Voeller, O'Leary and countless others know *that*, and they are working long and hard to get the doors open.

Many roads lead to Rome. We must each travel the one that suits us best. Our journey is not made easier by throwing obstacles in the way of others. Such maneuvers merely cover up our own insecurities and failures. Meaningful disagreement must be grounded in fact and logically sound argument. Invective and empty rhetoric lead only to hurt feelings and dead ends.

Now more than ever it is crucial for gays of all persuasions and social strata to table our differences and try to work together. The enemy is consolidating its forces. "Christian Voice" (an affront to Christ if there ever was one) has formed an anti-gay lobbying group in Washington, D.C. (see *GCN* #35, p. 1) with the express purpose of denying us our freedom and rights — in perpetuity. They claim to be 100,000 strong and to have a million-dollar bank roll. We would do well to gather our strength and deal effectively with this new menace to our survival instead of dissipating our energies in internecine warfare between factions of our own movement.



# Bryant Visit Draws Protest in Cincinnati

By John Zeh

CINCINNATI — Lesbian and gay leaders learned at the last minute that a suburban church was trying to sneak Anita Bryant into the Queen City and managed to rally some 200 people in protest.

The Springdale Church of the Nazarene quietly scheduled Bryant for a concert at Convention Center and distributed 3000 free tickets. Contacted by WAIF-FM, a church leader insisted she would only sing, and not speak.

An *ad hoc* coalition organized a press conference of religious and gay leaders anyhow, followed by what was to have been a silent candlelight vigil outside the hall.

Bryant's visit ironically occurred during a previously scheduled "Gay Awareness Weekend." The University of Cincinnati Film Society had booked *Outrageous* and *A Very Natural Thing*, so the Greater Cincinnati Gay Coalition planned an informational fair, wine and cheese mixer, and potluck supper the same weekend.

Demonstrators at the silent vigil became vocal after two street preachers sang and spoke out against homosexuality. People entering Bryant's concert and the Home and Garden Show downstairs walked without word past the protesters, and only one policeman was on hand.

All three Cincinnati television stations covered the vigil. The only Sunday paper in town pictured Bryant on page one, all but ignoring the demonstration, but commenting, "No one was arrested."

A press conference called by the lesbian, gay, and religious leaders

before the vigil at the Cincinnati Human Relations Commission office raised concerns about Bryant's "bigotry."

"Her presence in various cities around the country has been synonymous with the denial of human and civil rights for lesbians and gay men," commented Lili Sprintz of Lesbian Activist Bureau Inc. and the Rev. Howard Gaass of Metropolitan Community Church in a joint statement. "Through her newly-formed group, Anita Bryant Ministries, she continues her campaign of fear and distortions about homosexuals, which included fighting any legislation in this country which would protect our basic rights."

"We object to the invitation which brings Bryant here," Rev. Gaass and Sprintz continued, "as we believe it is an endorsement of the lies and stereotypes about homosexuals which she perpetuates. Her very presence is to solicit support for her campaign against gay rights issues."

"The issue," said the Rev. Robert Hansel, education minister of the Episcopal Diocese of Southern Ohio "is not condoning homosexuality as a life style, but one of basic human rights to a job and a place to live." Cincinnati City Council has declined to bring a comprehensive Human Rights Ordinance, proposed over three years ago, out of its closet. The City Solicitor is due to give a report on his recommendations this month.

"Bryant suggests by her presence here and her reputation that it's okay to have (homophobic)

feelings," Rev. Hansel added. "The vigil is not simply negative. Bryant asserts that to be a Christian, one must be a wholesome heterosexual who puts down all homosexuals. Our message at the vigil is a positive one, that her view is not shared by many, or even most Christians, in this country."

Vigil organizers were somewhat surprised at the turnout, considering the short notice and alleged conservatism and closetedness among gays in this Midwestern city. "Bryant has pushed our backs against the wall," said Sprintz, "so we expect to find many more people coming out and standing up for our rights. She has been a catalyst to organize us."

*John Zeh produces a weekly radio magazine program about lesbian and gay concerns on WAIF-FM in Cincinnati.*

## SORRY

*In Allen Young's story on Brazil's Gay Movement (GCN, Vol. 6, No. 35), a typographical error inadvertently altered the meaning of the next-to-last paragraph. The paragraph should have read: "On the other hand, Lampiao's editors report that many gay people have been hostile to their efforts, fearing that the politicization of the gay community will provoke police repression against the social institution." We regret the error.*

# Did You See?

*The following editorial appeared in the Bay State Banner, New England's leading black newspaper, on March 22, 1979. It was headlined "Around round of the same."*

The advocates of "gay liberation" in the state legislature are making their annual assault on public morality. In each of the past seven sessions, they have filed several bills to make the state safe for homosexuals. So far, the legislation has always been defeated.

One bill, H-2650, would make it unlawful to discriminate in public employment on the basis of "affectional or sexual preference." If the people are willing to accept that, then the homosexuals are prepared to demand even more.

House Bill 2527 outlaws discrimination on the basis of sexual preference in private employment, labor unions, insurance or bonding, mortgage loans or other credit, rental or sale of housing or land, and admission to places of public accommodation.

This bill goes even further, however. It would commit the state to study the problem of discrimination against homosexuals, to promote good will towards gays and to minimize or eliminate discrimination against them.

The third bill, H-5498, would amend three sections of the criminal code providing sanctions against adultery, non-marital cohabitation and fornication. The amendments would penalize only

public lewd and lascivious behavior while removing all private sexual conduct between consenting adults from the reach of the criminal law.

... To repeal the strict law now is to fan the flames of sexual permissiveness... Unlike blacks, women or religious groups, gays have never produced any documentation to prove that they have suffered special discrimination. In fact, there is much evidence to the contrary. Homosexuals hold prominent positions in the arts, academia, the professions, business, and even the sports world. Without substantial evidence of a pattern of infringement of the rights of a group there is no constitutional justification for affording that group special privileges and protections.

Homosexuals are attempting to ride the coattails of the civil rights movement for blacks and women. The effort to yoke gay rights issues with the just emancipation of blacks and women profanes the dignity of our cause. Yet black leaders foolishly rally to defend gay "rights."

What homosexuals really want is public acceptance. They want us to relieve them of the fear of discovery so they can cavort openly. They want us to believe that homosexuality is not sexual perversion. They want us to believe that homosexual coupling has the same validity as heterosexual marriage.

The public must stop this iniquitous plan by opposing the three bills presently before the legislature.

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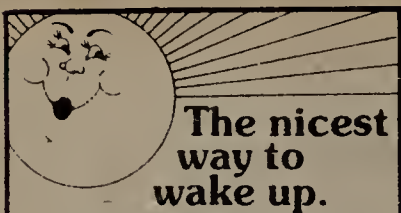
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# Women Work Together at Olivia Records

By Jill Clark

Olivia Records is run by a collective of lesbian feminist musicians in Oakland, Calif. One of the forerunners of what the establishment press, impressed, has termed "the phenomenon of women's music," Olivia began six years ago with the production of Meg Christian's first album, "I Know You Know." It has since produced nine inspiring woman-identified records of superlative quality and ever-widening stylistic variety. Meg's second album, "Face the Music" is among these, released in 1977.

Currently, many Olivia women are on tour to raise money for the collective. Meg and another woman who has been with Olivia since its advent, Ginny Berson, were in Boston for Meg's concert on March 7.

The day before the concert, Betsy York of Hihiscus Records arranged for the press to meet Meg and Ginny. The turnout was heartening; nearly a score of dykes from local counter- and not-so-counter-culture newspapers and radio stations stuffed themselves into a tiny recording studio to listen to the taping of each others' interviews. With thanks to the many media women who participated, the following are excerpts from that session.

JC: Ginny, what's been happening at Olivia Records recently?

GB: Well, we've just had several really exciting things happen to us lately. We just celebrated our sixth birthday, which is, I guess, pretty amazing; we had a carrot cake and gave each other presents and took an hour off from work. But actually, even more thrilling is the fact that our artists are going out on the road a lot again. And our latest album, Mary Watkin's "Something Moving," is getting really excellent response, including a lot of radio play. It's good to see that it's getting the kind of recognition that it deserves, because it's an excellent album.

Also something truly thrilling happened last month. There's a magazine in the [San Francisco] Bay area called *Bay Area Music*, which every year gives out awards to musicians from the Bay area. The awards are called the "Bammies" — the Bay Area's equivalent of the Grammys. This year, Linda Tillery's album was awarded "Best album of the year on a small label." That was a thrill; we all got to get all dressed up and go on stage to receive the award. Actually, it was quite an honor when you consider that the people who won this year included Joan Baez, Santana, Taj Mahal, and Grateful Dead. Our hope is that Mary Watkin's album will win, only then it won't be "Best album on a small label" but rather "Best album on a big label."

JC: What changes has the collective noted in the feminist community?

MC: The size of our audiences has grown. The make-up of the audience has changed; I've noticed on this particular tour that we are on now that there are more older women and third world women in the audience and always lots of new faces.

JC: Could you talk about how the collective has dealt with the problem of fairly dividing up necessary tasks between all the members so as to avoid overloading some women with drudgery work to the detriment of their musical development?

MC: In the beginning at Olivia, we felt that we ought to all share all the different kinds of work and that it was important for people in every department to know what was going on in every other department. Since then we have had to ask ourselves a lot of questions like, "Where does the musical part fit into this?" or "How do I balance my doing this with what else needs to be done?" or "What should my contribution be?" I've run the gamut in my feelings about that. I've gone through long periods of time doing almost no music because I was involved in doing other parts of Olivia work. I would practice enough to get ready for a concert and that would be it. Now

I've come to realize that my music is really the most important contribution that I can make and it needs my full attention. I'm still very much involved in meetings and process and group decision-making and other kinds of things that we all do together, like doing a huge mailing. But my focus now is on trying to develop my music, because that's where my biggest contribution comes from, that's how I can best be a part of the women's movement. I feel a lot more settled about this now than I used to be.

JC: How does it feel to be performing here in Boston again, Meg?

MC: It's wonderful to be back after almost three years. Some of my first women's concerts were here at places like the Saints, so there's always a special warmth that I feel when I'm here.

JC: How did you first become involved with music, Meg?

MC: I saw a plastic ukelele in the drug store window when I was five. It looked very nifty and I wanted one. I played for two years without even knowing how to tune the strings.

*I've gone through long periods of time doing almost no music because I was involved in doing other parts of Olivia work. I would practice enough to get ready for a concert and that would be it. Now I've come to realize that my music is really the most important contribution that I can make and it needs my full attention.*

I played a lot on my own until I was in high school. No one person influenced me. There were records which were important to me; I memorized Harry Belafonte's entire calypso album which came out in 1955. I used to listen to a lot of show tunes and I messed around playing a lot of popular stuff. I was by myself a lot growing up.

The first woman who played guitar who impressed me was Joan Baez. I learned picking styles off of her records. Other than her, I listened to Buffy St. Marie, Odetta, Harry Belafonte and Doc Watson. Now, most of all, I'm learning from the women whom I work with at Olivia and other musicians like Holly [Near] and Chris [Williamson]. It's really exciting to learn from women. I've spent most of my life listening to music composed by men and I know that that will always be part of my musical background. But now there are women's styles that can influence me. Long ago I would listen to music and be able to say, "Oh, that sounds like Jimmy Webb," or some other male performer or writer. Now I can listen to music and say, "Oh, that sounds like Teresa Trull," or, "That sounds like me!" which is even better!

Before I started performing for audiences of women, I had been

working in night clubs, which was alienating at best. It was very hard to find a night club situation in which people were listening respectfully to what you were trying to do unless you were a big star. I remember working at this club in D.C. where I sang downstairs for all the beer drinkers and the hanger-outers, and upstairs was Roberta Flack. Up there people paid a cover charge and listened respectfully. I used to be so jealous of her.

The more woman-identified my music became and the more committed I became to making music for women, the less sense it made for me to be working in night clubs. It was crazy . . . for women to come to that situation only to be hassled by the waiters for not spending enough, gawked at by the straight couples and men. When I started performing for women's groups, my music made sense for the first time, because what we were trying to do with our music was share really intense, deep experiences. All women are so different, but there are also some common experiences that tie us together like a thread. . . . I hope that what my music does is point out the differences in a constructive way and make the connections clear.

For me to be able to be with women so much of the time gives me a regular charge of energy that many women don't get. We all need that charge of energy in order to survive in a world so alien and isolating to us. I think the times that we are together are what make it possible for us to survive out there.

There are times when I feel really supported and times when I feel in danger. For instance, when we were fighting "Proposition 6" in California, one thing that all of us did as a campaign device was to

were telling me that I was all right, not only all right but that I had a tremendous potential and could be "my own woman," was life-saving to me. So I can imagine that it's a very strong validation for women to hear at concerts and on records, "You are not only OK, you are far out, and you have our love and our support to be whoever you want to be, even if that is something that hasn't been traditionally acceptable — even *more* so because it hasn't been traditionally acceptable. I'm just tremendously grateful that my music has had that effect. I wish that when I was growing up there had been women telling me that; it would have saved me a lot of pain.

It's easy to fall back into old patterns of feeling alienated and crazy. We really need each others' help a lot, so the fact that there are a lot of support resources now means that women will be healthier lesbians.

I don't mean to make the naive assumption that every woman who comes out has a support network around her. We are still coming out in all the little farm communities of America feeling isolated.

GB: Also, there is an old gay culture of which many young lesbians are very critical because they are not part of it and don't need it. However imperfect that culture was, with [its emphasis on such things as] roles, . . . it was what lesbians then needed in order to survive [in the midst of] horrible oppression. I think [lesbians who have come out more recently] need to acknowledge this.

JC: A few years ago, a lot of politically active feminists seemed to supvalue what they viewed as

"political songs" over "love songs." A lot of your lyrics, Meg, describe personal relationships and the dynamics within them. Do women still comment to you that you should sing fewer "love songs?"

MC: Yes, they do. . . . But one thing I've been thinking about these days is the idea of what is "political" and what is not. You can say that any song about celebratory life is a love song. I like to think that my songs are about different kinds of . . . internal processes that we go through when we grow inside ourselves and in relationship to others.

Holly and I wrote a song recently called "You Bet" which is about how women often tell us, "It was a nice concert, but it's too bad that you sang all those love songs," or, "It's too bad that you sang all those songs about relationships," or "It's too bad that you didn't sing any political songs." This gives me the impression that a lot of people view "political" as something "out there" that we demonstrate for, vote for or march for.

*In terms of the way that women feel about racism, nothing . . . that you can call a woman is worse than calling her a racist. That's the worst thing you can call me. I think this is due to the fact that there is so much white guilt in this country. A lot of women are walking around feeling that if they ever get into their racism that they are going to find a lyncher or a Klanswoman inside. What we've found through talking about our racism is that that is not where we are at at all. Certainly we are racist, but it's not so horrible that we can't face it.*



Ginny Berson

The "Issue" with a capital "I." For me, the core of the "political" is our internal process, the way that we re-define (our selves) and live our lives from moment to moment. I talk about political process in my music by looking at my life and the lives of women I know. I've looked at how we as lesbians have internalized our woman-identification. More recently, I've been trying to broaden my political horizon a little bit by trying to address [more women living life-styles different from my own]. However, I still think that I speak most effectively when I speak out of my own experiences.

JC: Could you talk about the importance of your friendship with Rosalin, the Black woman about whom you sang a song on your album "Face the Music"?

MC: I've been thinking a whole lot about my own life and how racism works through me. [Examining your own racism] is very hard to do when you're not in contact with many third world women, which is the way that my life was for a long time.

In thinking about my own racism, I remembered past experiences, particularly my friendship with Rosalin in 1966 (on which the song "Rosalin" is based) because I was the first white woman that she was close to and she was the first black woman that I was close to. . . . There were ways that we were delighted by the similarities and delighted by our differences and delighted to explore how we were different because we had never done that before. At the same time, looking back with the perspective that I have now I see that I did an awful lot of insensitive things out of ignorance.

Rosalin and I had an opportunity to get together recently; talking about our relationship was a moving experience. We talked mostly about how hard . . . but meaningful it was to have that relationship, but also how we were under a lot of pressure to have that relationship . . . because it was 1966 in the South.

What I tried to do in the song was explore a lot of different dynamics that existed in the relationship, including the hidden dynamic of being so much in the closet. The various ways in which we were each trying to deal with our own oppression and with each other's oppression both strengthened and weakened our relationship.

GB: Lately I've heard a lot of white feminists say, "The women's movement is starting to deal with its racism." I think that those women, without realizing it, are making an assumption that the women's movement is very white. . . .

JC: In the wake of the "Varied Voices of Black Women" concert produced in Boston last fall, and of the murder of black women here, an increasing number of white women are joining and organizing racism workshops and otherwise

struggling with greater determination to purge racism from ourselves and our society. Are the women in Olivia engaged in a similar effort now?

GB: We've had many, many, many discussions about racism. A lot of them have resulted from an issue that came up in an Olivia meeting. Up until a little while ago when people started going away a lot on tour, we were having weekly meetings to talk about racism and our own experiences. Some of us have been reading and sharing the information we get from books with each other. We've been compiling bibliographies. Also, we've been doing a lot of workshops in our community about racism.

It's one of the hardest things that I've ever had to deal with in my life. In terms of the way that women feel about racism, nothing. . . that you can call a woman is worse than calling her a racist. That's the worst thing that you can call *me*. I think this is due to the fact that there is so much white guilt in this country. A lot of women are walking around feeling that if they ever get into their racism that they are going to find a lyncher or a Klanswoman inside. What we've found through talking about our racism is that that is not where we are at at all. Certainly we are racist, but it's not so horrible that we can't face it.

We've found that a lot of our racism is the result of fear. We've been told all of our lives that "They" are going to take over our jobs, our houses, our *movement*. [The fear comes from white people's ignorance of] Black culture, Asian, Latin, Native cultures, Jewish culture, or anything that differs from the "norm" in this country. So we are trying to educate ourselves.

A lot of the women in Olivia are Jewish. Those women have been [getting together to do things centered around Judaism] for themselves and talking at the racism workshops to the other women in the collective about anti-semitism.

JC: Are black women channeling a lot of their time and energy into these workshops and caucuses or are the white women raking out their racist muck on their own?

GB: The black women have been very supportive of us, although one of the black women said once that it made her nervous to know that all these white women were going off to talk about *anything* by ourselves. I have done some workshops expecting participation by as many black women as white women, but finding that very few black women showed up. Those black women are committed to working with white women, obviously, or else they wouldn't be working with us, but they are not about to spend all of their energy working on our racism. If someone says something [racist] at a meeting, the black women there are not going to [remain silent]; that woman will hear about it. But we must [use our own energy to work through] our own racism.

JC: Have you been making a similar effort to become conscious of class prejudice?

GB: Our dealings with that have been different from our dealing with racism. We've never held consciousness-raising caucuses for middle-class women. This may be due to the fact that, in general, the class-consciousness of the middle-class women at Olivia was higher when we started working together than the race-consciousness.

We have tried to deal with classism by equalizing privileges. Of the

ten women in Olivia, some of us are in a living collective. We started off sharing all of our money. We don't do that anymore; we all get salaries now. But we buy cars, washing machines, and other big items together. . . . We also have a pool of money to which we all contribute a certain amount. Women whose parents hand them large birthday presents also contribute some of that money to the pool. Some of the women in the living collective have parents who can afford to send a plane ticket in order for her to go home to visit. Other women's parents can't send a ticket. So we dip into the living collective's pool of funds to pay for her transportation home. The point is not to make someone pay for that fact that they've been given a lot, but to put everyone into a place where they have equal access to things.

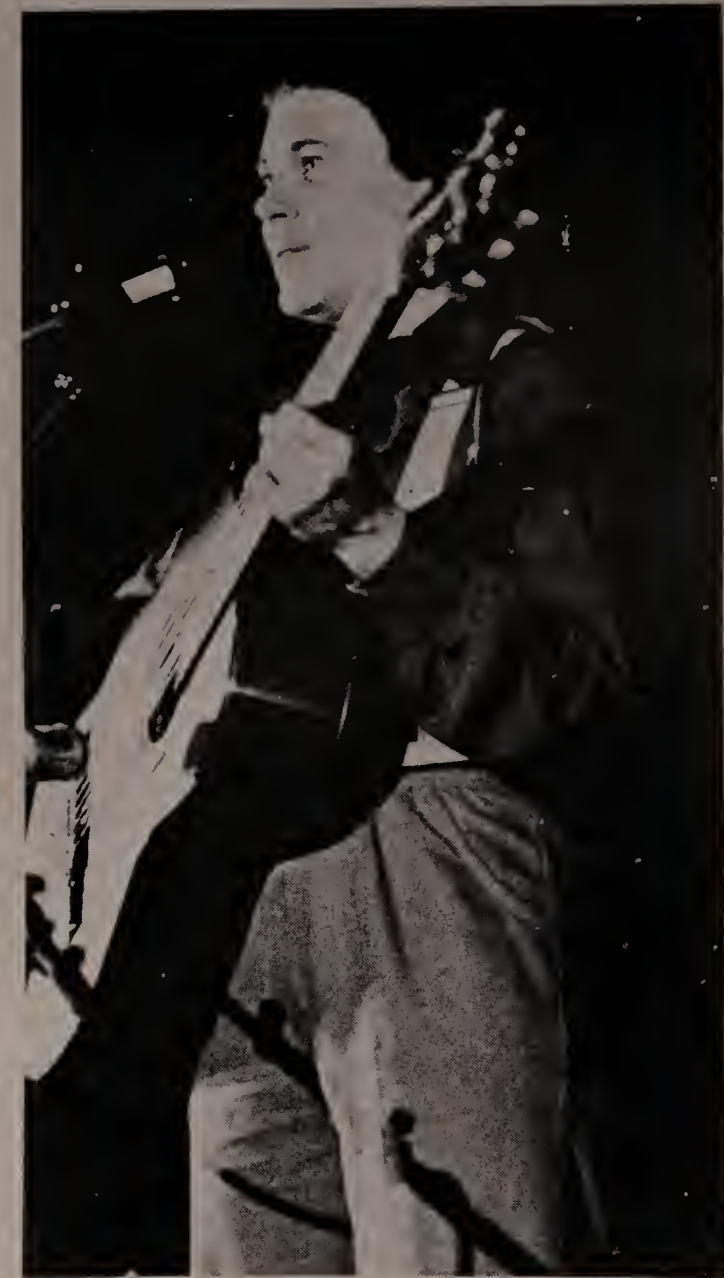
MC: All of us at Olivia are going through a process of discovering how to take care of ourselves. We're learning that it's OK to take a vacation occasionally. We're trying to learn more about nutrition and spirituality.

One thing that I've done recently that has been really important in my own growth was to come to grips with the fact that I'm a recovering alcoholic. I was not aware of this until a couple of years ago and did not do anything about it until about a year and a half ago. At that time I started learning about alcoholism: that it doesn't happen to us because we're gay or because we're lazy or morally bad people. It's a disease just as diabetes is a disease, except that the body of the alcoholic just can't process alcohol. If I had diabetes, I would try to get help. I wouldn't try to cure it by myself. So I went to this facility for special attention. I have since learned alcoholism is a progressive, fatal disease which can only be arrested by stopping drinking. I learned that one out of every eight Americans is an alcoholic, half of these are women and the disease progresses five times faster in women's bodies than in men's. But in the gay community, due to the pressure of existing in a society that hates us and the fact that bars are often the only places where we can be together, our statistic is "one in four." That's an awful lot of us who are killing ourselves without realizing it.

My own process of recognizing

*We have tried to deal with classism by equalizing privileges. Of the ten women in Olivia, some of us are in a living collective. We started off sharing all of our money. We don't do that anymore; we all get salaries now. But we buy cars, washing machines, and other big items together . . . We also have a pool of money to which we all contribute a certain amount.*

the disease in myself and recovering from it has been an incredible life-changing experience for me. I feel that it's important for me to talk to other women about [the tendency which some of us have to deny our over-dependence on alcohol]. Alcohol is such a common part of our coping mechanism and our social life sometimes that we don't realize what we are doing. None of us needs to be a martyr for the revolution. We need all of us to be alive and kicking. So I want to encourage anyone who thinks that she may be having a drinking problem with alcohol to get, as I did, a lot of help. Check out the resources in this area. I understand that there is a wonderful alcohol-free space called Amethyst and I assume that there must be gay and women's A.A. groups. To find out what



Meg Christian

groups do exist around here, people can write to the National Council on Alcoholism for a list.

In San Francisco, we're starting a women's building and there is a lot of discussion about trying to make the restaurant in it alcohol-free, so that there will be some alternative to the bars. The bars are so oppressive. They're great for dancing, but you can't talk to each other. Psychological studies have shown that making people stand up, the bright flashing lights, the loud music all create a level of anxiety and alienation which makes people want to drink more. The bars are really alcohol pushers. The liquor lobby is everywhere. Its sales account for the highest amount of U.S. revenues after income taxes. That fact should make us realize how manipulated we are around drugs.

MC: [Important in my definition of women's music] is the perspective which this new wave of woman-identified musicians have [on what they are doing]. They are trying to speak consciously about their own process as women of trying to take control of their lives, trying to make certain connections within us, trying to speak from our own souls.

Stylistically, we've only touched the tip of the iceberg in our discovery of what kind of music and lyrics are women's. Until very recently, the women who were defining their work as women's music were mostly white, middle-class soloists. Now the spectrum is widening and widening at such a remarkable pace that we can't define it very narrowly.

JC: Meg, do you have an album planned for the near future?

MC: Not with Olivia. I do, however, have plans to do an instrumental guitar album with Joan Lowe, the woman who engineered our first two albums at Olivia. The making of this album is a little dream that she and I have shared since she made "I Know You Know" with me. So at this point I'm boning up on the ol' guitar techniques.







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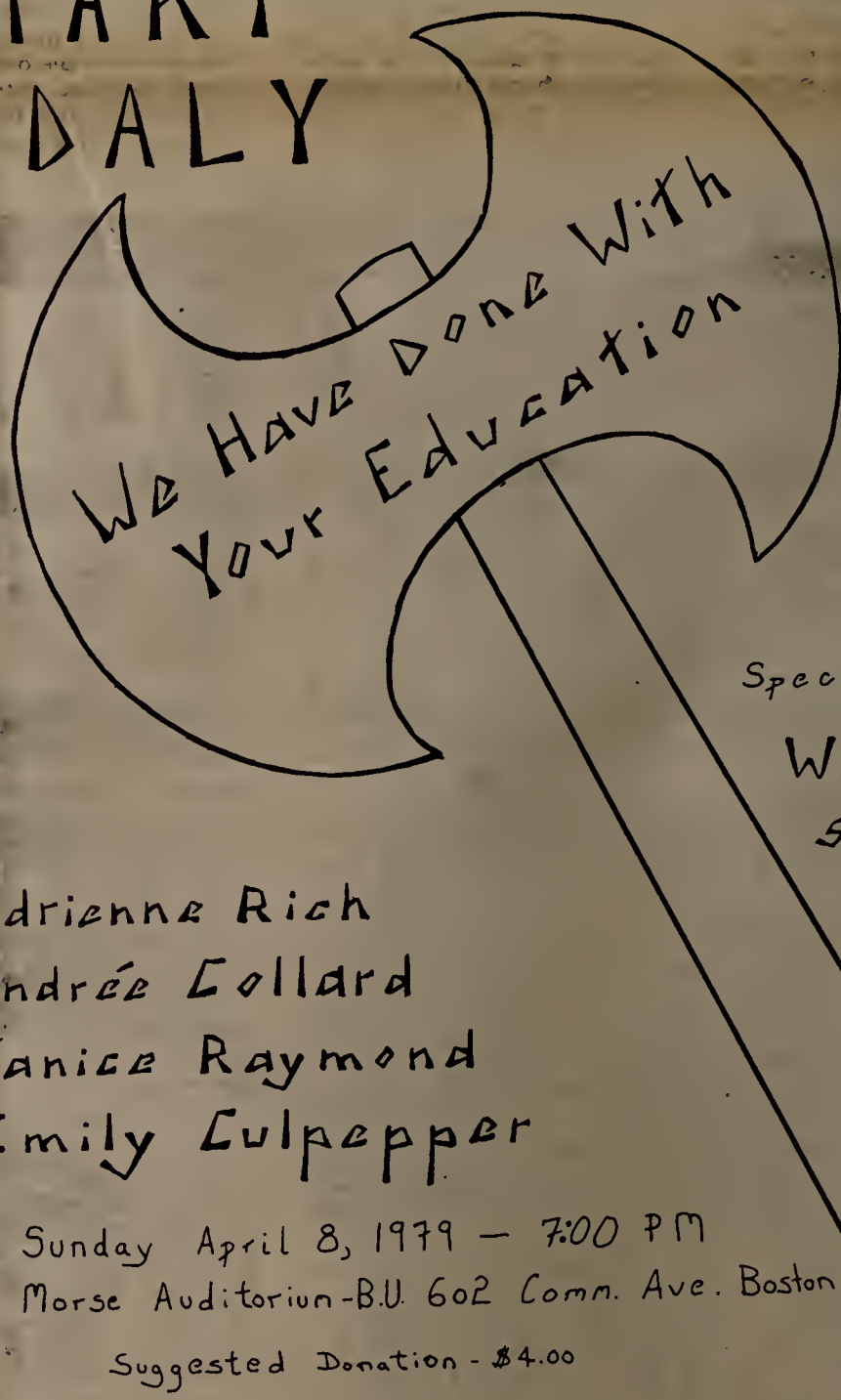
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# Advertising for Love

By Pat M. Kuras

At the tender age of 19, I was a lesbian wallflower. I would go to dyke bars and position myself on the very edge of the dance floor, deep in the shadows, holding up the wall. I would stand there for hours waiting for someone to ask me to dance. Back in those by-gone days I had long brown hair that trailed half-way down my back. (My mother had taken great pains to raise me to be a popular, heterosexual duplicate of my older sister; it didn't work.) In addition to this physical feature, my quiet and timid manner must have persuaded some dykes to think I was femme.

As a result, most of the women who approached me were cruisy, butch numbers. Having been raised a good, humble, turn-the-other-cheek, Catholic girl, I never had the audacity to say "no," regardless of how I perceived my lesbian suitor. More often than I care to remember, I would be trapped into dancing with someone who was anything but the woman of my dreams. More than once, under the premise of having to go to the bathroom, I would leave my new-found "friend" in the middle of the dance floor, only to flee the bar and scurry home. Heaped with Catholic guilt, it would sometimes take weeks before I could return to the bar. Eventually, I did come to terms with the fact that my wallflower routine wasn't bringing me very satisfying results. I needed a new method for finding dates, something safe where I could have more control. With great apprehension, I turned to the personals.

I confided in Danny. Danny, the faggot, was my best friend. He had come out at 15 and I assumed he knew everything about the gay community as he had an opinion on any given topic. Danny had had one experience with the personals.

His date met him in Harvard Square and for a half-hour they drove around on a rainy afternoon. Their conversation was pleasant enough but he had a speech impediment — not his idea of a perfect date. Danny escaped the situation by leaping from the car at a red light and running away.

I hoped that the women I wrote to would not be Quasimodo-like dykes. I tried to picture what these women would be like. For the most part, I imagined lonely homebodies, like mail-order brides, writing hopeful letters to anonymous PO boxes. Somewhere there lingered a vague, gnawing fear of hurtful games — both mental and physical. But, as Danny reminded me, I was in full control — if I placed an ad, I did not have to answer the letters. If I answered their ads (and if they sounded creepy) I could hang up the phone when they called. And I could always bail out at red lights.

The summer I answered my first personals, I was a 19-year-old dyke living alone in a three-room bachelorette pad, scant blocks from Main Street, Waltham, Massachusetts. I answered an ad in *The Phoenix*. From the ad, I knew this woman would be warm, intelligent and sincere. This time, I was very lucky.

Within a week after I had mailed her my reply, Helen called. We made a few initial remarks — she seemed incredibly mature, gentle, and loving. Almost immediately, she wanted to know how old I was. I lied and said 20; somehow it made me feel more mature to be 20, rather than somewhere in my teens.

Helen was 54. Her lover, Peg, had died of cancer a year earlier. They had shared 30 years together. Helen was now very lonely; her life was painfully empty. She did have

close friends, but she was now without the intimacy and companionship of her long-time lover. (Throughout our two-hour phone conversation, I fought to keep the lump in my throat from breaking.) Helen shared her life with me — facts about her quiet life with Peg, their mutual love for reading, their summer vacations at the seashore. And now, everything for Helen was so horribly empty. After she finished reminiscing, she gently told me how she felt that we would not make a suitable pair. The difference in our ages was too great and we would not be able to satisfy each other's needs.

I was a lonely dyke, but I knew the magnitude of my misery could be nowhere near as great as Helen's. I agreed that we would not make a good pair, but quickly lit into my spiel on DOB. (In those early coming-out days of mine, I spent almost all my free time with the Boston chapter of Daughters of Bilitis and referred every dyke I met to it.) I told Helen about the rap groups, picnics and dances. I rattled off the first names of every older, stray dyke I knew. I talked on and on and, when I had finished, Helen asked very quietly why someone as kind and sweet as myself did not have a girlfriend. I was literally speechless.

When I hung up the phone, I cried for hours. I cried for Helen, Peg and myself. Somewhere, in all that crying, there was a thankful, cleansing kind of release. Helen had been gentle and honest; I had not been mistreated. She hadn't hurt me.

I know that Helen never went to DOB. She was too scared. For her, the ads were the only safe way to meet someone. For myself, I'll never forget that bittersweet first venture with the personals.

The second time I answered an ad, I was not so lucky. JJ lived near the New Hampshire line. She had just bought the George Macrae record, "Rock Your Baby," and it played continuously in the background during our one and only phone conversation. She like to dance — perhaps that should have been an omen to me. We made a date. She was going to pick me up in her brother's orange pick-up truck which had chrome hubcaps.

Days later, it occurred to me that we hadn't decided what to do once we got together. Again, I confided in Danny. There was a Marx Brothers film festival at the Orson Welles Cinema — I thought that would be a nifty place to go on a date. Danny, being more worldly-wise, suggested that JJ may have plans of her own. He had to shoot me a couple of lecherous winks before I caught on. Suddenly, I began to feel very squeamish about my mystery date.

Two o'clock, Saturday afternoon, found me standing in front of the Waltham Supermarket. I was wearing dungarees, a pink blouse and (so that JJ would recognize me) a blue silk scarf knotted around my neck. Women with bundles of groceries were pouring from the supermarket, waiting for their husbands to arrive with the family station wagon. Some gave me curious smiles, this odd girl who stood without groceries and frantically looked at her watch. My heart jumped everytime I saw the cab of a pick-up truck rise above the traffic. I waited for one full hour. JJ never arrived.

I walked home slowly, feeling totally rejected and miserable. I called Danny on the phone and cried my heart out to him. I moped around my apartment for the rest of the day. Later that night, dressed in my same date outfit, I went to the bar. It was a warm, summer night, a few minutes after eight o'clock. The bar had just opened and the street was still rela-

tively quiet. Few vehicles were parked in front of the bar. One in particular caught my eye immediately — an orange pick-up truck with chrome hubcaps.

My heart began to race furiously. Love hath no fury like a dyke who's been stood up. JJ had done more to describe the truck than herself, so after entering the bar and carefully studying all the occupants, I was still unsure as to who JJ was. Quietly, I approached the bartender and asked, in my most cordial voice, if she knew who owned the orange truck that was parked outside. I said that a friend of mine owned one exactly like it. The bartender, being a good-natured sap, told me the truck belonged to the woman with the white hat.

I spotted them at once. Sitting across from each other at a corner table, the white hat plopped on the middle of the table. Holding hands, dreamy-eyed stares. I would show them no mercy. Besides, I still didn't know which one was JJ. Sternly, I marched over to them and demanded: "Which one of you is JJ?" One eyed me with a quizzical look, while the other started at me with the growing terror of a child that knows she's going to get whacked for stealing cookies before dinner. To add to JJ's terror, I quickly introduced myself. I also said, for the benefit of her companion, that I had answered her ad, reminded her she was supposed to pick me up earlier this afternoon and she had left me waiting for a full hour. JJ, couldn't you have at least called?

During this whole tirade, I watched her companion's surprise change from mild amusement to outright snickering. JJ, meanwhile, was like a putrid rainbow, changing from ashen white to mortified crimson and finally sickly green. She claimed to have forgotten and weakly apologized. Her friend continued to laugh, and I went to the bar for a well-deserved drink.

Continued on Page 12

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# Gay Life in Prison

By William Ferrill Smith

I am an inmate serving a two year sentence for passing a \$67.00 bad check. I am gay and very proud. Everyone thinks that they will not ever go to jail or prison. But things like this can happen to anyone. Because being gay also means putting up with the many struggles that we undergo in a changing society of ours.

Since I have been in prison I have been faced with all types of problems. Inmates in prison are many different types of people. They are here to serve out a sentence.

When I stood before the judge he forgot to read me the fine print that was on my sentence sheet. It should have read, "You shall be subjected to cruel and unusual punishment while in prison. You shall be open for rape, murder, attack, abuse." And the sad part of it all is that I have been through some of this since I have been here in prison.

I have seen inmates sold for a carton of cigarettes or given for a debt or a favor from another inmate. I have seen gays sold to the highest bidder. The gay is never willing. He is always forced into these things. If that gay talks then his life goes down the drain.

An inmate by the name of Mike was stabbed 25 times after he was raped by four straight inmates. He was tied to a bed and they took turns. He died a cruel death. He was killed because they were afraid he would tell on the ones who raped him. The staff of the prison stated that since all homosexuals were known trouble makers, his death was brought on by his gayness. The raped gay gets the blame. And to me this is really sad and cruel. Because gays are human beings. The prison guards hate gay people. They call them fags, freaks, punks, animals.

A gay in prison gets jobs that no one else wants. Gays have to work on them or be sent to the hole for punishment. I have seen gays take their lives because they couldn't withstand all of the punishment that they were undergoing from guards and inmates.

In prison the only best friend you have is yourself. You cannot trust anyone. For trusting leads to favors. And favors lead to sex.

I have bypassed some of these things because I have stayed in the shadows and not exposed myself to the population as a gay. In prison it is best to keep it to yourself. This way, your life is protected.

When an open gay is used up, then off to lock down he goes, to be placed in a protective custody cell for 24 hour a day lock up. This is called solitary confinement.

Gays outside do not know what a gay goes through while he is in prison. Each day is a different life. And sometimes you pray to keep your mind together. Faith and hope is always there. For you keep saying that tomorrow will bring better news. Maybe news of an early release or discharge. News that the parole board will let you go. But when I saw my parole board, they stated that I must discharge my two year sentence because it would not help society to let me go. So this July, I will have my sentence done in full. The parole board even went as far as saying that my crime was done because I was a homosexual. And I informed them that my gayness never caused me any problems. They stated that gay people would turn to crime for kicks.

I am having a book called *Cruel and Unusual Punishment* published this fall by Viking Press about gays in prison.

## Personals

Continued from Page 11

It was a good year or two before I attempted the personals again. One woman I met was a student from Wellesley — this fizzled, as we had an immediate clash of personalities and intellect. Another woman, from a small town in upstate New York, corresponded with me for several weeks. Her letters became more and more erotic, while mine grew silly. I figured that 600 miles was too far to travel for what might only amount to a one-night stand.

## CORRECTION

The following two paragraphs were left off the article entitled "Gay Men, Sexism and Liberation" on page 8 of last week's GCN, Vol. 6, # 35. We apologize for any confusion this may have caused.

We'll be able to change ourselves in this way only as we understand sexism more deeply and join the struggle against it. One aspect of that struggle will be dealing with our very real privilege, and with the ways male privilege screws us. Women are challenging this structure of mass human power which reaches from the bedroom and the street to the corporate boardroom and government corridors. As men, we share aspects of that power; as men not of the ruling class we are subordinated to that power; as gay men who choose

neither to be "masculine" nor "feminine" we are rebels against that power — and face retaliation.

So why should we express solidarity with the women's movement on March 31? Because the people who attack abortion rights are the same people who attack gay rights, and for them to win a victory against any of us strengthens their campaign against all of us. Because a woman's freedom to choose an abortion gives her the freedom to reject the social imperatives this society attaches to her femaleness, and we reject the social imperatives determined for us because of our maleness. And because, most abstractly and yet most concretely for each of us, the elimination of sexism is the necessary basis for our fulfillment as men who love other men.

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## Books

# Criticism and Criticism

### The Resisting Reader

By Judith Fetterly  
198 pp., Indiana University Press,  
\$12.50

### Sex, Class and Culture

By Lillian S. Robinson  
Indiana University Press, \$12.50

By Michael Bronski

The women's and gay movements have, since their inception, produced works of cultural criticism. Some of these disavow the "civilization" around them; some have tried to reconcile and re-explain existing culture to suit its ideological ends and means. Little of this criticism has tried to understand, examine, and then forge new thought, methodology, and world from it. The critic who attempts this is in an unenviable position of having to embrace her culture enough to understand it and reject it enough to begin to build something new.

*The Resisting Reader: A Feminist Approach to American Fiction* by Judith Fetterly falls quite short of the mark. The key to the problem might be found in the opening introductory sentences: "Literature is political. It is painful to have to insist on this fact, but the necessity of such insistence indicates the dimensions of the problem." This schism — loving literature so much that political/feminist criticism becomes a painful duty — creates strange confusions, and odd, wrongheaded misconceptions about the literature and the world in which it exists.

Fetterly focuses on four short stories and four novels (spanning American fiction; from Washington Irving to Norman Mailer) and attempts to show that the national literature is all from the male point of view, excludes women, and in many instances abuses, castigates, and scapegoats women. It is not a very startling or radical concept; it's fairly familiar to readers of Millett's *Sexual Politics* or Ellman's *Thinking About Women*. The trouble is, that after reading Fetterly, one isn't really convinced. The basic critical methodology she uses allows her to have her literature and critique it too. Her attacks on Hemingway and Mailer (who are such obvious targets it almost seems a waste of time) are simplistic and superficial because they deal with what is clearly misogynistic in their books. The reader is left saying: "Hemingway fears women," "Mailer hates women" — sentiments of a thoughtful, but not a resisting, reader.

Fetterly speaks of works as isolated pieces of writing; she places them in a vacuum. If we are to truly understand the writing we have to understand the culture that produced it: what was happening when Washington Irving wrote *Rip Van Winkle*; what were the class structures that produced *The Great Gatsby*. Much of Fetterly seems merely to be a surface map of Fiedler's *Love and Death in the American Novel* (Terribly flawed, but interesting) and Ann Douglas's *The Feminization of American Culture*.

The other great flaw in both the

book and its system of thought is its lack of complexity when dealing with the institution of sexuality. In dealing with Sherwood Anderson's story "I Want To Know Why," Fetterly sees it only in terms of a man's fear of sexuality (women) and his pain and refusal to deal with it (and consequently to grow up and become a heterosexual adult.) It is a plausible reading, but ignores the possibility that the young boy might be a homosexual unable to deal with the heterosexual world. (Anderson's story "Hands" is an incredibly moving account of just this situation.) This heterosexual presumption is all too common in literary criticism, but it is disheartening to find it in works that profess to be resisting/radical.

The best chapter in the book is on Henry James's *The Bostonians*. Unable to find much fault with the novel itself, Fetterly critiques the critics. The incredible readings people have given the novel to both avoid its feminist implications and to attack the major character, Olive Chancellor, a lesbian, are a lesson in the real underside of American Literature. Perhaps because she is dealing in specific terms of the culture outside of the literature, this chapter is more interesting, better written and more solid in its analysis.

Despite the fact that Fetterly sees terrible things wrong with American culture and literature, she is still attached to them. Brigid Brophy's remark that Hemingway should be a footnote to the minor act of Gertrude Stein has more wit and truth than Fetterly's whole chapter of explaining and revising. Too often her resistance is not very convincing revisionism.

*Sex, Class & Culture* by Lillian S. Robinson takes on a whole slew of subjects — Jane Austen, the regency novels of Georgette Hayer, women on television, women's movement poetry, renaissance literature, criticism, politics, and rhetoric — and in 12 lucid essays makes sense of the whole batch. Robinson's background is academic with tremendous influences of Marxism, leftism, and feminism. These essays, published in scholarly journals, are remarkably free of academic cant and jargon. She is not overly fond of the culture in which she lives, but has a driving desire to make sense of it; to understand it for the sake of changing it.

Robinson is essentially a materialist; she does not begin with theory or pigeonhole her likes and dislikes. Her analysis of Jane Austen novels ("Why Marry Mr. Collins?") is a feminist approach to Austen through an understanding of the economy and class structure of Regency England. What is refreshing is that what might become a rather standard "Marxist analysis" (in the most pejorative sense of that term) is both insightful and enjoyable to read. You have the feeling that Robinson likes the literature and is seeking an understanding of it that will enable her to like it even more. It is not a painful fact for her that literature is political. Because she approaches both the literature and her criticism with the will to change, and then examines the writing in the context of the ex-

isting world, she never becomes mired in political or academic theory.

Many attempts at sexual/political critiques of literature merely apply new words to old standards ("Is this good for women?") "Will it help them get ahead?"). Robinson insists on a complete break — "To be effective, feminist criticism cannot become simply bourgeois criticism in drag" — and reconstruction of what criticism means. "Radical criticism should be able to do more than just point out a "correct line" on sex or class. Applying our analysis to texts will determine, as dogma would not, what it means to keep saying "That is a sexist book — but it's great literature." The urge here is to unite people, their lives and experiences with the culture and world in which they live. There is fear that feminist criticism will be as unuseful as academic criticism — "I am not terribly interested in whether feminism becomes a respectable part of academic criticism; I am very much concerned that feminist critics become a useful part of the woman's movement . . . New feminism is about fundamentally transforming institutions."

Robinson's writing is precise and clear. She understands her political biases and explicates accordingly: "My earlier unsupported allusion to bourgeois ideology probably had two immediate effects; it made me a marked woman and it alienated part of my audience." She has a colloquial style that does not hesitate to descend into the vernacular without becoming cheap or inaccurate. The use of certain Marxist terms may be off-putting but is never used as a political or intellectual short-cut or sham. It is refreshing to find solid political concepts in a style that is pleasurable to read.

The cutting edge of Robinson's theories is her insistence upon a reevaluation of "art." In an attempt to reunite culture with experience, she examines the separation between "art" and "mere expression." She feels that these terms have ceased to have any worthwhile meanings. This is perhaps the most radical tenet in these essays. By undermining the construct of "art", she is undermining the differences between "Culture" and culture. The fact that she is willing to examine critically any phenomenon (television, gothics, songs) and look at the (possibly false) distinctions between high and low culture furthers this subversion.

What is most refreshing about this collection is Robinson's dedication to people and the desire to be true to them. There is no call to proletarian art, no rallying against "western civilization," no bitter condemnation of chosen power figures, but a slow, unending struggle to examine what people do, what they have to say, what it all means to them, and why things happen. Other attempts to reconcile feminism with leftist/Marxist thought have been more unsuccessful than not. *Sex, Class & Culture* is, perhaps, the most successful such work to date. It is informed, intelligent, witty, and ultimately loving and caring — a roadmap to new visions.

# APRIL 29

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Classifieds

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Just Friends is a new section devoted entirely to the concept of simple human contact. If you seek a lover or a roommate, this is the wrong column. If you want to communicate with and/or meet other gays to exchange ideas or socialize without the expectation of sexual gratification, you may send an ad in to this section for just \$3.00 for up to 50 words (longer ads, 5¢ each additional word) plus a headline of no more than 25 characters. Write the ad copy on a plain piece of paper or use our form if it all fits. Be sure to include your name, address and phone number for our files, not necessarily the ad. You can have a forwarding box for \$3. for 6 wks or a pick-up box for \$1 for 6 wks. This section is for both individuals and couples, not organizations or groups. We hope men and women will seek friends of the opposite as well as the same sex. Any ad that is clearly a personal rather than a friendship ad will be returned for proper payment at the personal rate.

GWM, 28 interested in meeting others into puppetry, ventriloquism, masks, costumes (esp. animal costumes), disguises, theatrical make-up, etc. Write P.O. Box 14622, San Francisco, CA 94114. (40)

WOMEN MOTORCYCLISTS with spring just around the corner now is the time to get together and plan some weekend trips. White Mnts, P'town? Wherever we want to go. Call Cheryl in Nashua, NH (603) 882-0691. (38) Fellow amateur pianists: I'd like to have someone to play piano 4 hand music with. I'm patient & supportive nd p&s myself. Ken 666-9578. (36)

2 GWF late 20 early 30 devoted to each other wish to meet other GF the same age in New Bedford area for friendship. Write CG, PO Box G85, New Bedford, MA 02742. (36)

PERSONALS

MOUSIE MOUSIE WILDFLOWER Now I've got your typing done Wish that we could have some fun. But that's one down, and miles to go Before we win or place or show. The race, however, is not always to the swift. Jonathan or otherwise. I love you. All my love, Porcupine.

UNO UNO Restaurant is making progress but still not open. Are you attending classes here yet? Got your message in time for last issue and made up new number by hand.

LESBIAN SUPPORT GROUP Am interested in forming a lesbian support group of women 30+ over in the North Shore area, to discuss personal issues. No couples please. GCN Box 27. (40)

SO EAST CONN GWM 32, 5'10", 140 lbs seeks other area GWMs 25-35 for friendship and companionship. Reply to PO Box 495, Norwich, Conn. 06360. (37)

GWM-48 SEEKS FRIENDS GWM, 48 sks gay males 4 friendship & lover, pos lasting relationship. Need place 2 meet or live, Boston area. Dean, Suite 463, 102 Charles St., Boston, MA 02114. Anything Goes! (36)

Lesbian and Gay Crafts People needed to exhibit work at GLAD Benefit, April 8 at The Bar. Good crowd expected. \$4/table. All profits are yours. Contact R. Burns or C. Stein at 426-4489 or Lee Stone at 427-2778. (37)

Lesbian and Gay Crafts People needed to exhibit work at Glad Benefit, April 8 at The Bar. Good crowd expected. \$4/table. All profits are yours. Contact R. Burns or C. Stein at 426-4469 or Lee Stone at 427-2778. (37)

GM teenager needed as companion/mate for 33 year old male. Room, board and allowance. GCN Box 26.

WARNING Be on the lookout (women particularly) for respondents to ads who ask for money or make any strange or rude suggestions. If these people have long numbers attached to their names such as John Doe 123458, they are probably prisoners who may or may not be gay and may be trying to take advantage of you. Please let GCN know the names, numbers, and addresses of any such people, if they have bothered you, and we will take appropriate action.

INTIMATE FRIENDS OF G. HOWE Our own "Miss Thing" is leaving for SF. We're having a going-away BYOB party on April 6. You're Invited. For info call 445-6676 or 427-6350. (vt)

CONFERENCE WASHINGTON D.C. April 28. Speakers: Barbara Grier (Gene Damon, Ladder) and Betty Powell (Feminist Activist). Workshops, films, cost \$10. Dance, live music, cost \$5. Sponsors: DC NOW Sexuality Task Force and Gay Peoples Alliance of G.W.U. Write: DC NOW Spring Conference, Box 4064, Arlington, VA 22204 or call (202) 466-2934. (40) (38) (36) (34) (32)

Writer doing article on Gay people at Harvard/Radcliffe over the past fifty years. Anyone with info or experiences, write Eric Rofes, 45 Garden St. #6, Boston, MA 02114.

Gay women with safety can write/meet thru The Wishing Well Magazine (introductory copy \$3.00). Sept: 3-Island Hawaiian Holiday. Info Box 664, Novato, CA 94947. (40)

ANYONE INTO CARS? ANY KIND Going to shows or meets in N.E. this summer? So are we. Looking for others with similar interests. Write GCN Box 17. (36)

COMPROMISING, INTELLIGENT Studnt or working guy (or willing 2), 18-25, cinct, nonsmoker (cig) possible roommate or lover wrntd by professional WM, 31, who is N2 travel, eating out, reg & dirty movies. I live alone, 2 bed lux Camb apt on MBTA. Ricky 623-7783. (37)

ARE YOU FEM—BUT NICE? Slender educ GWM, 50, sks slim, gracefully fem, smooth-skinned young man with flair as companion for dining, theater, weekend travel, maybe longer. Hoping to develop quiet friendship, not sexual adventure. GCN Box 18. (36)

Soies burning from a night's prerecorded passions, she awakens to find spring not to mention her 30th year approaching. One eye opens confirming the redundant vacancy at her side. That such a charming damsel should face the world alone begs the question of justice. Anon the summer sand will soon call and petrol prices rise. Is there not a smokeless single seductive sentient sincere cerebrally sound woman out there seeking truth, justice, the American way and love's consumptive candor? Pls write in confidence to GCN Box 23. (36)

Wealthy WM lovers 35 & 20 with luxury car! apt!! want guys for good times inc dirty movies, fooling around! You must B masculine, versatile, under 28 with great build. Hopefully you will call between 6-11 pm, or lv message 10 am-6 pm. Scott & Peter 322-0090. (41)

GWM 6'1", 165 lbs would like to meet man for an intimate relationship. I'm 31 yrs, into class. music, films, travel, cooking, bicycling. GCN Box 21. (36)

GWF seeks honest, truthful GWF to share quiet walks & dining out, 35-40 fun, loving & dancing. No drugs. Providence, RI area. GCN Box 9. (37)

SERVICES

C & B BUILDING Carpentry, renovations, repairs & painting. Interior & exterior. Free estimates. Mark 445-6676; Jim 524-2152. (ex)

PASSPORT-VISA-APPLICATION And all I.D. photos — B&W or col. Quick ser., 10% disc. with this ad. Atlas Photo Studio, 88 Broad St. at cor. of Franklin St., Bos., MA. Tel. 542-7680. (39)

GAY RECOVERING ALCOHOLICS Intl Gay Meeting Directory. Covers 32 states, 5 foreign countries. Gay Alcoholic Pamphlet, Al-Anon and other facilities llists. Tucker, PO Box 4623, Arlington, VA 22204. (39)

Counseling for gay men and women Individual and group, call Francis Days 489-3150, evenings 661-2032 Sliding scale (36)

ARTISAN CARPENTRY Home improvements, renovations and additions. Quality work. Call 436-4600. (36)

Insurance Needs & Money Management ROBERT A. MAIBOR Certified Public Accountant 237-4900 & 963-3464 (30)

MASS. BAY COUNSELING ASSOCIATES INDIVIDUALS, COUPLES AND GROUP COUNSELING. A New Location—A New Phone Number Newton Corner, Mass. (off the Pike) (617) 965-1311 for appt.

Light housekeeping done by the hour or the job. Call Greg at 367-1822 evenings. (GH)

HASSLE-FREE PSYCHOTHERAPY FOR NH GAYS Ethical-Confidential Individual & Couples Judith Sigler, Lyn Foley (Both MSW, ACSW) By Appointment (603) 224-5600 Concord

MASS BAY COUNSELING Presents Enrichment: A Program for Lesbian And Gay Couples Contact Frank Ring (617) 965-1311 (39)

APARTMENT CLEANING South End, Bay Village, Back Bay, Beacon Hill. Weekly/bi-weekly. Reliable, low rates. For info call David 5-7 p.m. at 227-7343. (37)

RENOVATIONS Interior carpentry and painting. All jobs large and small. Call Ginny Hodgdon 787-9583. (41)

WOMEN'S SUBURBAN PSYCHOTHERAPY SERVICES INDIVIDUAL AND COUPLE PSYCHOTHERAPY AND REFERRAL For women, their friends, and families. (617) 861-8824 Lexington, Mass.

Landscape and gardening, experienced in all types of landscape work. Phone Bob Toscano (617) 287-6188. (40)

HEARING-IMPAIRED GAY ALCOHOLICS The Homophile Alcohol Treatment Service is currently seeking new clients for the Deaf Alcoholic Program: Call 426-5208 or 426-5229 or write H.A.T.S., Deaf Program, 80 Boylston St., Boston, MA 02116.

APARTMENTS

2 GM lkg for 1 or 2 bdr Beacon Hill apt w/pl & gd light for 6/1. Have 2 dogs and exc refs. Phone Don or Dave in Worcester. 1-752-4265. (37)

3y the PRU, clean, attractive studio apt, heat included. Elec stove, refrig, warm, friendly bldg. \$205/mo. Call 267-7422. (34)

ROOMMATES

2 M sk M or F 2 share Nahant home, U have entire 3d fl w/ocean vu — 4 rms, bath, hallway. We share kt, dr, lr, lg yd., grdn, porches, off-street pkng. Nr bus. \$180 inc. util. Immed. occ. 598-5549 (37)

GM has apt to share on the Hill Pro-Feminist vegetarian musician Wants open growing man, long-term Share cooking + \$125mo + utilities Andrew. Keep trying. 367-9064. (37)

GWM 24 is moving to Boston soon. Looking for someone w/apt or someone to find apt with. 4/1 or 4/15 move-in date. GCN Box 24. (37)

PERFECT ROOMMATE GWM 22, clean, honest, caring, easy-going, looking for same to share apt in Bos area. Must B 19-24, stracting, stable and responsible. If you have been waiting for the perfect roommate to share apt & friendship, this is your chance. GCN Box 25. (37)

Waltham — 3rd person needed to share big beautiful house with 1GM & 1GF, that we own. Near Brandels & 128. Quiet. We're near 30 & fun: 893-1476. (37)

MOVERS

THE JIM CLARK MOVING CO. Licensed-Insured-Professional 24 hrs./day — 7 days/wk. — No O.T. charges Local Jobs — Local Rates 354-2184

RESORTS

Secluded NH lodge. 200 acres on quiet lake. Juke box, dance floor, bunk rooms, all meals \$27 per person per-weekend. Min group 25. Tennis, boats on premises. Golf nearby. Brochure on request. Owl's Nest Lodge, Andover, NH 03216. (38)

COME TO PROVINCETOWN Find out why so many guys visit Provincetown at this time of year. Carl's Guest House, 68 Bradford St., Provincetown, MA 487-1850 (c)

FOR SALE

1978 Datsun 2802, excellent cond. 5 speed am/fm stereo. Re-locating; must sell. \$8600 or best offer. Call Peter at 536-2522. (38)

WANTED

WM 32 needs furnished room or pvt bedroom in your house or apt to stay while on business in Boston 2 weeks a month. Write Dan, GCN Box 22. (38)

RELIABLE COMPUTER The GCN Subscription Dept. needs a consistently available machine (for development and one run per week, thereafter) to process its subscriptions for updates, mailing labels, various reports. Required: FORTRAN, line printer, enough storage for approx 375K Bytes — tape drives preferred for confidentiality. If you can help, pls call Bruce McLay at 661-1444 (w) or 427-2778 (h).

DENVER IN JULY NYC person wanted for housesitting Denver July 12 to Aug 3 in exchange for house sitting your house some time in fall. GCN Box 28. (39)

Woman softball coach wanted for Cambridge team in April, May. Hardworking group interested in skill building. Interested, call 876-1598. (36)

JOB OPPORTUNITIES

CREATIVE CARING Gay prof couple seek feminist child care worker for three, one with special needs. M-F, 2-8 PM. Salary & hours negotiable. Natlck 653-3223. (36)

ELECTRICIAN LICENSED For Boston & vic. Call 247-0570. 7-8 AM or 7-8 PM. If no ans, call ans serv 265-3040. Leave name & phone to be contacted. (37)

PART TIME HOUSECLEANERS Positions open Imm in growing bus with superior rep. Full days 2-4/wk, 1 day wkend, team concept, will train, could dev into perm full time w/opportunity for advncmnt based on our growth & your perf. No previous exp nec; exc refs a must; exc sal & quarterly merit bonuses. Lesb/tem owned & operated. Call Anne Martin, 742-6248. (38)

ORGANIZATIONS

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 p.m. Lesbians especially welcome. For more info call Bob Wheatley at 742-2100. (D49)

April CLEARSPACE Events  
1 GONG SHOW & DISCO CONTEST Benefit at 1270 - CASH PRIZES - \$2 donation. 1-6 PM, M&W  
2 Drop-In Center, 1-4  
2 Coming Out Intro, 7-8 PM  
4 Living as a Lesbian Woman I Intro Mtg., Open, 7:30 PM  
5 Helping Hands Planning Mtg. (Outreach to Gay Shut-Ins) 7:30  
5 Drop-In Center, 8-11 PM  
6 Men's Dance, BYOB, \$1, 9 PM  
7 Kung Fu Class for Lesbians & Gay Men, 12-2 PM  
7 Women (over 30) Dance, BYOB, \$1 9 PM  
8 Steering Committee Mtg., 12-3 PM  
8 Volunteer Day, 3-6 PM  
9 Coming Out Intro, Open to all, 7 PM  
12 Fundraising Meeting, 7-9 PM  
12 Education Committee Mtg., 8 PM  
12 Drop-In Center, 8-11 PM  
13 Bi-Sexuals Rap, Open, 7:30 PM  
14 Helping Hands Day, 2-5 PM (Tentative — Call Center)  
18 Coming Out Intro, 7-8 PM  
16 Drop-In Center, 1-4 PM  
18 Men's Connections — Joe Martin, Guest Speaker, 7:30 PM  
19 Drop-In Center, 8-11 PM  
20 Women's Dance, BYOB, \$1, 8:30 PM  
21 Softball Practice, Open to all, M&W, Meet at Center at 9:30 AM  
22 Steering Commtee Mtg., 2-5 PM  
23 Coming Out Intro, 7-8 PM  
25 Women's Concerns (N.O.W. Lesbian Task Force - CR Kit), Business Meeting, 7 PM — Presentation 8 PM  
26 Fundraising Com. Mtg., 7-9 PM  
28 Education Committee Mtg., 8 PM  
27 Coffee House Nite, \$1, 8 PM  
28 Mystery Night, 7 PM  
29 Men's Painting & Photography Exhibit & Sale, \$1 don., 2-5 PM  
29 Batlk Workshop, 2-5 PM  
29 Bowling & Brunch, 11 AM (meet at Center at 10:30 AM)  
30 Drop-In Center, 1-4 PM  
30 Coming Out Intro, 7-8 PM

VOLUNTEERS & STAFFERS NEEDED

CLEARSPACE (617) 876-0215 485 Mass. Ave., Cambridge, MA 02139

CLASSIFIEDS

Classified Ad deadline is Tuesday noon (prior to Sunday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we serve all New England, please include your area code if you ad includes a phone number.

Non-business: \$3.00 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

Business (if you charge money for a service, you are a business): \$4.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

If you wish to pick up your mail at the GCN office: Our hours are 10 a.m. to 6 p.m. Monday through Friday.

There is a charge of \$1.00 for a phone number included in a Personal ad.

Box numbers are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$3.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period a \$5.00 charge will be made for the additional time.

Number of weeks ad is to run \_\_\_\_\_

Please circle one of the following ad categories:

APARTMENTS	FOR SALE	INSTRUCTION
JOBS OFFERED	JOB OPPORTUNITIES	JOBS WANTED
JUST FRIENDS	LOST & FOUND	MISCELL.
MOVERS	ORGANIZATIONS	PENPALS
PERSONALS	PRISONERS	PUBLICATIONS
REAL ESTATE	RESORTS	RIDES
ROOMMATES	SERVICES	WANTED

Headlines \_\_\_\_\_ at \$ \_\_\_\_\_ per wk. \$ \_\_\_\_\_

First 4 lines \_\_\_\_\_ at \$ \_\_\_\_\_ per wk. \$ \_\_\_\_\_

Each additional line at \$ \_\_\_\_\_ per wk. \$ \_\_\_\_\_

Pick-Up Box No. at \$1.00/6 weeks \$ \_\_\_\_\_

Forward Box No. at \$3.00/6 weeks \$ \_\_\_\_\_

Phone Number in Personals at \$1.00 \$ \_\_\_\_\_

3 months forwarding at \$5.00 \$ \_\_\_\_\_

TOTAL ENCLOSED ..... \$ \_\_\_\_\_

Please Print Neatly

Name \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

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# Classifieds

Ongoing women's study group looking for new members. We're studying social-ist feminism & Marxism & the relation of these theories to our personal & political lives. Call Enid, 524-5055, Nan, 731-8649, or Judy, 623-7002. (36)

**BOSTON GAY CATHOLICS**  
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info. contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel: 536-6518. (7-10)

**NH LAMBDA**  
Box 1043—Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

**NGTF NEEDS YOU**  
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601 New York, NY 10011.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090. (VII/23)

**AFFIRMATION**  
For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For information and/or support reply to GCN Box 985

## PUBLICATIONS

**NEWS CORRESPONDENTS WANTED**  
from all over for Gaysweek to send clippings from local press and write occasional features. Needed especially in GA, IN, IA, KS, KY, LA, MI, MN, NE, NM, PR, TX, WI. For info write Gaysweek, 216 West 18 Street, NY, NY 10014. (ex)

**FOCUS**  
Focus: a bi-monthly journal for lesbians. \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8 p.m. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together. Also need ad manager desperately.

## BOSTON BAR GUIDE

### BOSTON EAGLE

88 Queensberry St. 247-9586  
Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM

### THE BAR

252 Boylston St. 247-9308  
Disco Dancing, Mostly Men.

### CHAPS

27 Huntington Ave. 266-7778  
Food, Men.

### DARTS

271 Dartmouth St. 536-6560  
Dancing, Men.

### DELIVERY ENTRANCE

At The House Restaurant.  
12 Wilton St., Allston 783-5701  
Men & Women.

### HARRY'S PLACE

45 Essex St.  
Dancing, Men.

### HERBIE'S RAMROD ROOM

1254 Boylston St. 338-8280  
Leather, Men, Sunday Brunch 7PM, Thurs.

### JACQUES

79 Broadway 338-7502  
Mixed. Dancing.

### NAPOLEON CLUB

52 Piedmont St. 338-7547  
Dancing Fri., Sat., Sun. Men.

### PARADISE

180 Mass. Ave., Cambridge  
Talking, Mostly Men, 864-4130

### PLAYLAND

21 Essex St.  
Men (Some Women).

### 119 MERRIMAC

119 Merrimac St. 523-8960  
Dancing, Men.

### SAINTS

(Call 354-8807) Women.

### SOMEWHERE

295 Franklin St. 423-7730  
Disco Dancing, Mixed, Sunday Brunch 12-2PM.

### SPORTER'S CAFE

228 Cambridge St.  
Food, Men, Saturday Brunch 5PM, Movies Mon., 3PM, Sunday Brunch 3PM

### TOGETHER

110 Boylston St.  
Disco Dancing, Mixed.

### 1270

1270 Boylston St. 261-1257  
Disco Dancing, Mixed (Mostly Men).

## Quick Gay Guide

### BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900  
Am Tikva, P.O. Box 11, Cambridge, MA 02138 524-1890, 353-1821  
Boston/Boise Committee, Box 277, Astor Station 267-4521  
BU Gays, c/o Program Resources Office George Herman Union, Boston University.  
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 491-0968  
Cambridge Women's Center 354-8807  
Chilton Mountain Club 227-6167  
Civil Liberties Union of Mass. 742-8020  
CLEARSPACE: a community center for lesbian women and gay men, 485 Mass. Av. Cambridge 876-0215  
Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139 492-6450  
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108  
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633  
Dignity, 355 Boylston St., Boston 02114 536-6518  
Esplanade 426-6602  
Evangelicals Concerned 894-3970  
Fag Rap 661-7534  
Fenway Community Health Center 267-7573  
Friends (Quaker) for Lesbian and Gay Concerns 776-6377  
Gay Academic Union of New England, P.O. Box 212, Boston 02101 661-6500  
Gay Alcoholics Anonymous 426-9444  
Gay AIAnon (alcoholics) 843-5300  
Gay AIAnon, Greater Boston 471-6884  
Gay Business Assn, Suite 129, 102 Charles St., Boston 02114 367-0733  
Gay Community News 426-4469  
Gay Hotline (6-12pm, Mon.-Fri.) 426-9371  
Gay Legislation (Mass. Caucus), P.O. Box 8841, J.F.K. Sta., Boston 02117 426-9371  
73 Tremont St., Rm. 224 426-9371  
Gay/Lesbian Concern Group of Boston College, P.O. Box L199, Chestnut Hill, MA 02167 661-4059  
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117  
Gay Parents Custody and Visitation Center 353-3157 or 353-3169  
Gay People of UMass/Boston 227-5009  
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215  
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000 426-9371  
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133  
Gay Way Radio (WBUR, 90.9FM) 353-2790  
Gender Identity Service 864-8181  
Glad Day Book Shop, 22 Bromfield 542-0144  
Good Gay Poets 445-8550  
Harvard-Radcliffe Gay Student Assn. 498-6967  
Homophile Community Health Service 542-5188  
Integrity, P.O. Box 2582, Boston 02208 262-3057  
Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537  
Lambda of Middlesex, P.O. Box 1165, Framingham 01701. Nites & weekends 429-6593  
Lesbian and Gay Parents Project 964-3342  
Lesbian Liberation, c/o Women's Center 492-2655  
Lesbian Mothers, c/o Women's Center, 46 Pleasant St., Cambridge 354-8807  
(Meets Thurs., 8pm) 354-8807  
Lutherans Concerned for Gay People 536-3788  
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Metropolitan Community Church 523-7664  
MIT Gays, Rm. 50-306 253-5440  
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358  
National Organization for Women 661-6015  
99 Bishop Allen Dr., Cambridge 02139  
New Words, 186 Hampshire, Cambridge 02139 876-5310  
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr.  
Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108  
Outreach Foundation Suite 433, 102 Charles St. 02114 787-2266  
Parents of Gays call Gay Hotline  
Project Place 267-9150  
Red Bookstore, 136 River St., Cambridge 491-6930  
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116 266-3444

Fr. Paul Shanley (Exodus Center) 333-0146  
Tapestry Counseling Inc., 20 Sacramento St., Cambridge. 661-0248  
Tufts Gay Community, c/o Student Activities Office, Medford 02155  
Tufts Women's Center 628-5000 x793  
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100  
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316  
Women's Community Health Center, 639 Mass. Ave., Cambridge 547-2302

### EASTERN MASS. (Area Code 617)

Christian Community Church, 112 Emerson St., Haverhill 01830 363-2286  
Dignity Merrimack Valley P.O. Box 348, Lowell 08853 851-6711  
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)  
Gay People in Medicine, 23 Dover St., Worcester 756-9385  
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601 771-6739  
Martha's Vineyard Gay Group 627-8097  
Montachusett Gay Alliance, P.O. Box 262, Fitchburg 342-5963  
New Bedford Women's Clinic 999-1570  
North Shore Gay Alliance Box 806, Marblehead 927-2605  
Origins, Inc., A Women's Center 169 Boston St., Salem 01970 745-5873  
Provincetown 24-Hour Drop-in Center 487-0387  
Survival Crisis Line 471-7100

### WESTERN MASS. (Area Code 413)

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201 447-7818  
Common Woman Club, 78 Masonic St., Northampton 01060 584-4580  
Dignity/Springfield, P.O. Box 1604 Springfield 01101  
Everywoman's Center, Amherst 545-0883  
Gay Women's Caucus, Amherst 545-3438  
Help Line 664-6391, 664-6392  
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003  
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002 545-0154  
Southwest Women's Center 545-0626  
Together, Box 427, Forest Park Sta., Springfield 01108  
Valley Women's Center, Northampton 586-2011

### CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520  
Conn. College, Gay Community, Box 1295, New London, CT 06320  
Conn. Gay Task Force, P.O. Box 1139, New Haven 06505 436-8945  
Dignity/Fairfield County, P.O. Box 5109, Hillside Sta., Bridgeport 06610  
Dignity/Hartford, P.O. Box 72, Hartford 06141  
Dignity/New Haven, P.O. Box 3712, Amity Sta., New Haven 06525  
East Conn. Gay Alliance, Norwich 889-7530  
Gay Alcoholics Anonymous (Danbury, Hartford, New Haven, Waterbury, Westport, etc.) 775-6015  
Gay Alliance, East Conn., 37 Otobando Ave., Norwich 06360 889-7530  
Gay Alliance, New Haven (= Gay Alliance at Yale), P.O. Box 2031, Yale Sta., New Haven 06520 436-8945  
Gay Alliance, UConn, Box U-8A, Storrs 06268 486-2273  
Gay Alliance, Wesleyan, Women's Center, Box WW, Wesleyan Sta., Middletown 06457 347-9411  
Gay phone counseling (eves.), New Haven 436-8945  
Gay Switchboard 522-5575  
Gay Switchboard, Hartford, M-F 11-2 pm, 6-11 pm, P.O. Box 514, Hartford 06101 232-5110  
Gay Switchboard, New Haven, M-F 8-11 pm, P.O. Box 2031, New Haven 06520 436-8945  
Gay Women's Collective, Women's Center, U-118, Univ. of CT, Storrs 06268 486-4738  
Hartford Gay Counseling 522-5575, 232-5110  
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103 436-8945

Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105 522-2763, 747-5451  
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103 522-2646  
Integrity/New Haven, P.O. Box 1777, New Haven 06507 787-1518  
Kalos/Gay Liberation, Hartford 568-2656  
Lesbian Rap, New Haven, 148 Orange St., New Haven 06510 436-0645  
Lesbians, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457 346-6545  
MCC/Hartford 522-5575  
MCC/New Haven., P.O. Box 1273, New Haven 06505 436-8945  
UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268  
Wesleyan Gay Alliance, c/o Women's Center, Wesleyan Sta., Middletown, 06457  
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103 525-2382  
Women's Center, Manchester Community College, P.O. Box 1046, Manchester 06040 646-4900  
Women's Center, UConn, Box U-118, Storrs 06828 486-4738  
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457 347-9411  
Women's Liberation Center, New Haven, 148 Orange St., New Haven 06510 436-0645  
Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520 436-8945

### RHODE ISLAND (Area Code 401)

Brown University Gay Lib, 305 Faunce House, Waterman Ave., Providence 02912  
Office hours: Noon-1pm weekdays 863-3062  
Dignity/Providence 941-9013  
Box 2231, Pawtucket 02861  
Gay Help Line 751-3322  
Gay Community Services of R.I., 55 Eddy St., rm 306  
Gay Women of Brown, c/o Sarah Doyle, Women's Center, 186 Meeting St., Providence, 02912 863-2189  
MCC/Providence, 134 Matthewson St. 272-9247  
MCC innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom 272-8482  
Providence Gay Group of AA 333-1396

### NEW HAMPSHIRE (Area Code 603)

Full-Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229  
Nashua Area Gays, P.O.Box 3472, Nashua 03061 654-9268  
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834  
NH Lambda, Box 1043, Concord 03301  
Concord 224-3785; E. Rochester 332-4440; Keene 399-4927; Milford 673-8348.

### VERMONT (Area Code 802)

Gay Hotline, U of VT 656-4173  
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm 656-4173  
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701 775-1946  
Southern Vermont Lesbians/Gay Men's Coalition, 21 Elliot St., Brattleboro 254-8176  
Women's Center, 182 Main St., Burlington 863-1236

### MAINE (Area Code 207)

Mainely Gay, P.O. Box 4542, Portland 04112  
Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04473

### NEW YORK (CITY) (Area Code 212)

All The Queens Women, 36-23 164th St., Flushing 11358 359-9204  
Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 East 23rd St., Suite 502, 10010 777-7697  
Church of the Beloved Disciple, 348 W. 14th St., 10004 242-6616  
Dykes & Tykes Room 502, 110 E. 23rd St. 10010  
FOLKS/Friends of Little Kids 989-6653

Gay Activists Alliance, P.O. Box 2, Village Station 677-0237  
Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010  
Gaysweek, 216 W. 18th St. 10011 929-7720  
Gay Switchboard, Box 805, Madison Sq. Sta. 10010 777-1800  
Gay Teacher's Association, 204 Lincoln Pl., Brooklyn 11217 789-8176/499-1060  
Gay Women's Alternative, 4 W. 76th St. 10023 532-8669  
The Glines, 260 W. Broadway 925-2619  
Integrity-Episcopal Gay Society, GPO Box 1549, 10001 989-6653  
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017 532-8197  
Lesbian Herstory Archives, P.O. Box 1258, 10001  
Lesbian Switchboard 741-2610  
243 W. 20th St. 10010  
MCC/NY, 201 W. 13th St., 10011 242-1212  
Mirth and Girth Club 734-7748  
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017  
National Gay Health Collective 55 West 26 St. #402, 10010 725-0114  
National Gay Task Force, 80 Fifth Ave., Rm 1601 741-5800  
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014 677-0237  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097  
Tri-Base Collective 777-1800  
c/o N.Y. Gay Switchboard Box 805 Madison Sq. Sta. 10010  
West Side Discussion Group, 37 Ninth Ave., 10011 675-0143

### NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus), 34 Chestnut Rd., Delmar 12054  
Broome County Gay Alliance, P.O. Box F-1711, Binghamton 13902 (607) 724-1973  
Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 (518) 462-6138  
Capital District Gay Political Caucus, Box 131, Albany 12201 (518) 462-6138  
Confide—counseling for transvestites and transsexuals. Box 56, Tappan 10983  
Cornell Gay Liberation Room 28 Willard Straight Hall Cornell Univ., Ithaca 14853 (607) 256-6482  
Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521  
Dignity/L.I., P.O. 487P, Bayshore 11706  
East End Gay Organization, P.O. Box 87, Southampton 11968  
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750  
Gay Alliance of The Genessee Valley, Inc., 713 Monroe Ave., Rochester (716) 244-8640 14614 or 244-9030  
Gay and Lesbian Alliance, P.O. Box 22740, Albany 12222  
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640  
Gay Concerns Committee of the Unitarian Universalist Fellowship of Huntington, 109 Browns Rd., Huntington 11743  
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181  
Gay Light Collective, 389 W. Onondaga St., Syracuse 13202 (315) 475-6875  
Gay Men and Women at Farmingdale (516) 420-2292  
Gayphone, 8pm till midnight (516) 665-7373  
Gay Student Union, S.U.N.Y. (516) 246-7943  
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640, 244-9030  
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323  
Lambda Univ., Box 131, Albany 12201 (518) 462-6138  
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-9030  
New Coalition for Human Rights of Long Island, P.O. Box 1429, W. Babylon 11704  
NY State Coalition of Gay Organizations, Box 131, Albany 12201 (518) 462-6138

To update your listing or to put a new listing into the Quick Gay Guide send info to Listings Editor, GCN, 22 Bromfield St., Boston 02108.



# CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

## 31 sat

**Boston** — FAG RAG Prepublication Benefit Party/Come in all DRAGS/Dancing/Midnight POETRY Reading/Late night FLOOR show/Food and Drink/\$1-\$5 (what you can afford). COME late! 59 Centre St. on Fort Hill near Roxbury Crossing.

**Boston** — Glad Day Book Shop Open House from noon till 6pm for the gay and lesbian community. 22 Bromfield St., near Park St. station. Refreshments.

**Cambridge, MA** — Lesbian and Gay Folk-dancing at Peabody Rm., Phillips Brooks House, Harvard. 2:30-5pm.

**Boston** — March 31 Coalition March and Rally. Assemble 11 a.m. at Blackstone Park near Boston City Hospital. Rally in front of the Statehouse with speakers and entertainment.

## 1 sun

**Boston** — Benefit Dance sponsored by the Gay Caucus to Elect Mel King Mayor of Boston. Arlington St. Church at 8:30pm. Donation \$2.50 (including 2 beers).

**Boston** — Stone Soup poetry reading with Charley Shively, Pat Kuras, Walter Borawski and Camille Norton. 313 Cambridge St. 8pm. FREE

**Boston** — April Fool's Day Gong Show and Disco Dance Contest to benefit Clearspace will be at 1270 from 1-6pm. Two \$50 cash prizes. Acts are needed for the Gong Show. Call 876-0215.

**Cambridge, MA** — Red Bookstore presents Sherli Sherwood, lesbian and feminist songs and music. 136 River St. 3pm. Donation \$1.25 or bring baked goods.

## 3 tues

**Salem, MA** — North Shore Gay Alliance (NSGA) meeting at 7pm. 46½ Essex St.

**Boston** — U Mass (Harbor Campus) Gay Person's Group meeting every Tuesday at noon in Rm. 178, Bldg. 1 (4th fl.).

**Boston** — Boston Area Gay & Lesbian Area Schoolworkers (BAGALS) will meet at 7:30pm, 355 Boylston. Schoolworkers from all levels are invited.

**Boston** — Lesbian & Gay Pride outreach meeting to plan June's activities. At Mel King's district office, 431 Columbus Ave. Everyone welcome to plan workshops, parade, fundraising, etc. 7:30pm.

**Boston** — UMass (Harbor Campus) Gay People's Group presents Ron Vachon of Fenway Community Health Center on "Gay Health" with a film, *Gay, Proud and Sober*, in Bldg 2, 2nd fl, Rm 417, 7pm. FREE.

**Cambridge, MA** — D.O.B. Rap, EVERY TUESDAY and the first, third and fifth Thursdays of every month. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm.

## 4 wed

**Cambridge, MA** — Amaranth Restaurant. Female power trip. New wave underground rock poet, Marsha Motor. Slides of patriarchy. Suggested donation \$1.50. Lesbians only. 8pm.

## 5 thurs

**NYC** — West Side Discussion Group presents "Twofer" Dance Party at 26 9th Ave. at 14th St. \$3 per couple. Disco, slow dancing, refreshments.

**Cambridge, MA** — D.O.B. Rap, 1151 Mass. Ave., 8pm.

**NYC** — Gay Women's Alternative presents "Shakespeare's Liberated Heroines" with Susan Shapiro on the sometimes feminist thinking of the bard. Universalist Church, Central Park West at 78th St., 8pm. Women only.

## 6 fri

**Cambridge, MA** — Clearspace is holding a men's dance at 9pm at the Clearspace Center, 485 Mass. Ave. BYOB, \$1 donation. 865-0215.

**Boston** — Film, *Monday Morning Pronouns*, a stylized documentary on the continuing oppression of the coming out experience. Informal discussion with filmmaker Micki Dickoff. Suffolk Union, Fenton Bldg, Rm 836. 8pm, \$2 donation. Men & women welcome.

**Boston** — Haciendo Punto en Otro Son, a new song movement group from Puerto Rico, at John Hancock Hall, 180 Berkeley St. 8pm, \$5 donation.

**Philadelphia** — Gay Cultural Festival presents *Rites of Passage*, a play about growing up gay in a straight world. C.A. Aud., 3061 Locust Walk. 8pm, \$3.50. Also showing Sat. eve.

**Chapel Hill, NC** — Fourth Annual Southeastern Conference of Lesbians and Gay Men, April 6-8, UNC. Workshops, films, poetry, music. Preregistration \$8 regular income, \$4 limited income. SEC/4, c/o CGA, Box 39, Carolina Union, UNC, Chapel Hill, NC 27514.

**Cambridge, MA** — Sweet Inertia, a gay dance at the MIT Student Center in the Sala de Puerto Rico. 9pm-1am, \$2 admission.

## 7 sat

**Portland, ME** — Maine Gay Symposium VI at U. of Southern Maine, Payson Smith Hall. Speakers, workshops, poetry readings, music, skits. See News Notes for details.

**Amherst, MA** — Western Mass. Information and organization meeting for the Lesbian and Gay People's March on Washington. Campus Ctr., UMass. Call People's Gay Alliance, UMass for info. Meeting 3-5pm.

**Boston** — An outdoor spring welcoming for all of Boston's lesbian and gay youth (under 22). Rap group about being young and gay today and energetic celebration picnic. Bring eats, drinks, frisbees, etc. 355 Boylston. Noon-5pm.

**Cambridge, MA** — Self-defense Kung Fu orientation meeting for gay men and lesbians. Wear loose clothes. 485 Mass. Ave., 4th fl. 876-0215. Noon-2pm.

**Cambridge, MA** — Gay Academic Union presents Joseph Cady, gay poet and scholar, speaking on "Approaching Gay Literature" at Phillips Brooks House, Harvard. 4-6pm. Refreshments will be served.

**Cambridge, MA** — Women's dance for women over 30 is being held at Clearspace, 485 Mass. Ave., 8pm. BYOB, \$1 donation. 876-0215.

**Cambridge, MA** — "Women and Social Justice" Conference, April 7 & 8, at Harvard U. Science Ctr. Speakers include Barbara Ehrenreich, Jo Freeman, Joyce Miller and Ruth Messenger. Music by New Harmony Sisterhood Band. Workshops on women and the labor movement, the new right, reproductive rights, and the gay movement. Registration at 9am Sat. \$3 donation. Info: (212) 260-3270, (617) 498-2075.

## 8 sun

**Cambridge, MA** — Lesbian & Gay Folk-dancing, Peabody Rm, Phillips Brooks House, Harvard. 12:30-3pm.

**Boston** — "We Have Done With Your Education!" — a rally to protest the oppression of feminists in universities. Mary Daly, Adrienne Rich, Jan Raymond, Emily Culpepper. Special guests Willie Tyson and Susan Abod. Morse Aud., 602 Commonwealth Ave. 7pm. \$4 suggested donation.

**Boston** — WROR (98.5 FM) will be airing a seven-week series entitled "Gay Rights Under the Law" beginning this evening at 10pm. This week's program is on gay prisoners, with Margot Karle from the Lambda Legal Defense Fund.

**Cambridge, MA** — Volunteer Day at Clearspace, 485 Mass. Ave. Looking for people who want to get involved in the activities at Clearspace or who want to know more about the Center. 3-6pm. 876-0215.

**Cambridge, MA** — "Closet Space" (WCAS, 740 AM) presents "Men Changing Men," the organizers of a men's consciousness weekend focus on the experiences of men grappling with new identities and roles.

## 10 tues

**Philadelphia** — Gay Cultural Festival presents "The Politics of Drag": What's happened to the stereotypical drag queen in the age of macho? A film/discussion including a showing of *Outrageous*. C.A. Aud., 3601 Locust Walk. 7pm. \$3.50

**NYC** — West Side Discussion Group presents "Rape — A Violent Crime," with Anne Reilly of St. Vincent's Hosp. Rape Crisis team. \$2 donation. Women only. 28 Ninth Ave. at 14th St.

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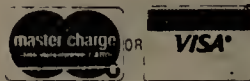
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